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Calvinist Contact

An independent Christian weekly

AUGUST 24, 1990 / 46th year of publication / No. 2224

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Thinkbit

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OOL
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(sign at the entrance to a Stowe, Vermont, swimming pool)

Christians in Quebec confront violence and racism

Alison de Groot

CHATEAUGUAY, P.Q. — Members of the Christian community in Chateauguay, Quebec, where an armed standoff on Montreal's Mercier Bridge between the Mohawks of the Kahnawake reserve and the Quebec police drags into its seventh week, say they are doing all they can to deal with the eruption of violence and racism that has enveloped their community.

"You would never know that the gospel has been preached for over 300 years here," Father Luke Chabot, a local Roman Catholic priest, concluded after listening to a radio phone-in show on the issue. "Everyone is talking about revenge and violence. These are people who grew up in the Catholic school system in what was considered an ideal Catholic Christian community."

The Mohawk barricade of the Mercier Bridge is part of an on-going land claims dispute which began in Oka, Quebec. In March, Mohawks set up a barricade across a road just went of Oka to protest the proposed expansion of a golf course onto what they considered historic Native lands. Since an unsuccessful attempt by Quebec police to storm that barricade, in which one officer died, Mohawks and police have been facing each other across barricades at Oka and on the Mercier Bridge.

Chabot says the members of his parish, Our Lady of Perpetual Health, are doing their best to remain calm, but says they are very saddened by the violence and racism being displayed.

Prayer changes things

"A group of English-speaking Christians meet together twice a week for prayer services at the local Presbyterian church," says Chabot, some of whose parishioners attend the prayer services, "and we feel this is helping."

Members of Rev. Rosemarie Lambie-Bromby's United congregation also attend those prayer meetings, and although attendance has dropped as the standoff drags on, Lambie-Bromby says they are an important part of helping people deal with their fear and concern.

Members of St. Andrew's United are also doing all they can to help those behind the Mohawk barricades, including delivering food, says Lambie-Bromby. Next week St. Andrew's annual Vacation Bible School will try to deal with the younger children's confusion and fear. "The kids don't know why there are soldiers and tanks in their town or why they aren't allowed to play outside as freely as they used to and they're afraid," explains Lambie-Bromby.

Both Chabot and Lambie-Bromby say their congregations must be careful and quiet about their activities because as French tempers flare, their English-speaking congregations could also become targets. According to Lambie-Bromby, this, in fact, is already the case. "We wanted to bring coffee and some food to the police barricades to show that there was support for them as well from the Christian community," she explains, "but a French priest advised me against it, saying in their state of anger and frustration the French residents might turn against our members," explains Lambie-Bromby.

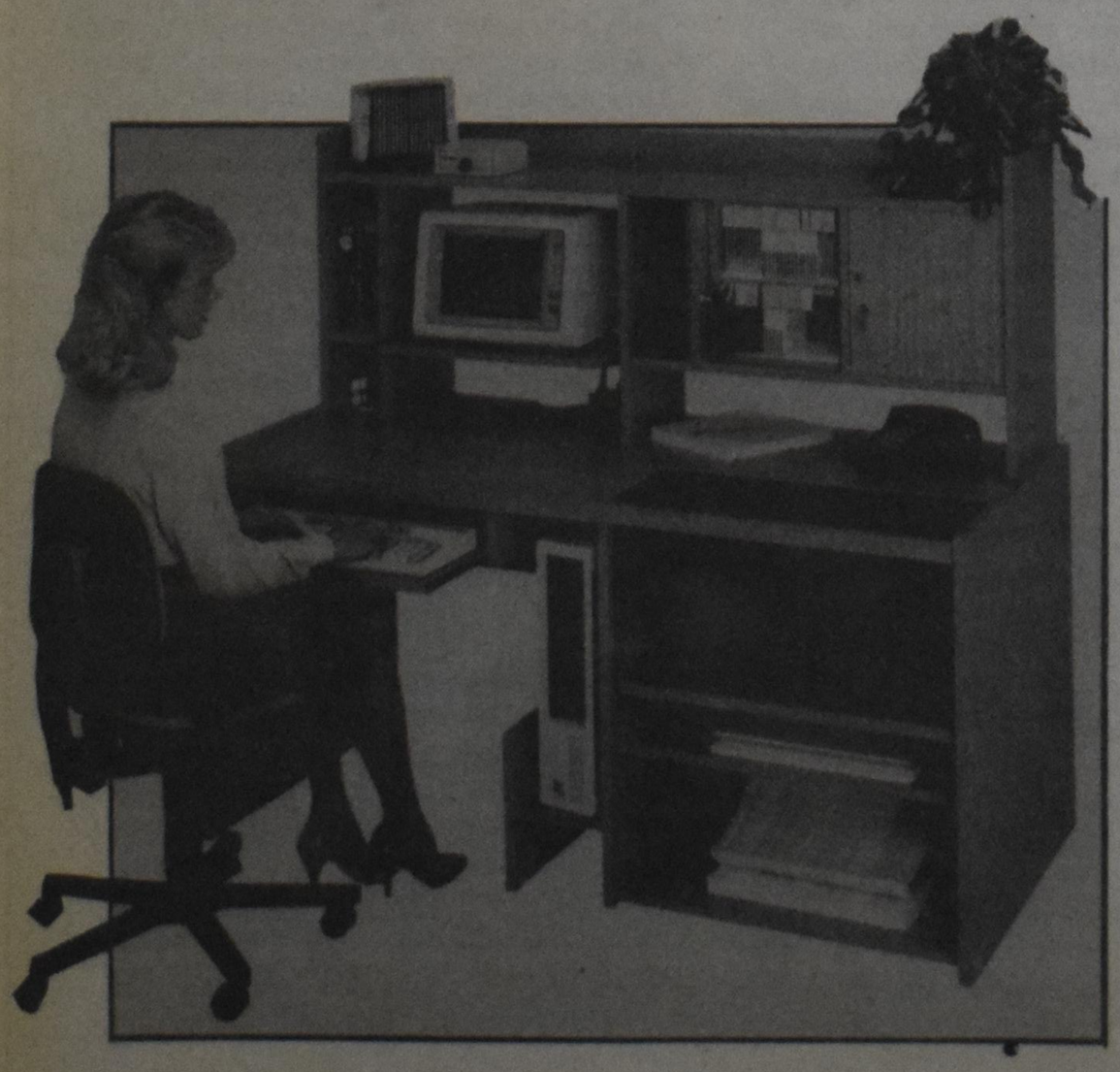
Chabot says his English-speaking parish is also being cautious.

See **OUT-OF-TOWN** -- p. 2.

Computer noise causes stress, say researchers

Marian Van Til

EVANSVILLE, Ind. — In recent years, various studies have indicated that "unhealthy building syndrome" — unventilated offices or schools built with synthetic materials which exude toxins into the indoor environment — seems to be a worse health hazard than outdoor pollution. Then studies warned about computer video display terminals (VDTs) causing eye-strain. Now two researchers at the University of Evansville in Indiana have discovered something else about VDTs: they emit high-pitched squeals that are generally inaudible to men but audible to women. As a consequence, women who work with such terminals often display stress symptoms such as headaches, fatigue, irritability and higher error frequency.



Husband-wife research team Drs. Caroline Dow and Douglas Covert presented their findings last week at the convention of the Association for Education in Journalism and Mass Communications in Minneapolis, Minnesota.

Men are rarely bothered by these computer noises because most men can't hear the 16 kilohertz pure-tone sound at all, say Dow and Covert. The male hearing range generally cuts off at 15 kHz, but women can hear sounds frequencies up to 18 kHz, explain the researchers.

The high-pitched squeal which Dow and Covert say they've isolated as the culprit occurs "in almost all North American computers," they say. "We can all work through that sound, but it's tiring and distracting," explains Dow. Covert says the sound might be compared to the cry of a rabbit caught in a trap. "This squeal to a mother is a distress call," he adds.

The researchers began wondering about the effects of computer sounds after they observed stress symptoms in students working with computers. Dow also had her own experience with VDTs to consider. While working in a university computer laboratory, she recounts, they "bugged" her. "I was very, very strung out. Sometimes I could hear it and sometimes I couldn't," she says.

Since then, her and Covert's study has shown that women can be effected by the VDT squeal even when they can't consciously hear it. Men are not so affected.

The two researchers set up their first test in April 1987 using 41 students. The students did clerical work in a setting in which the sound was created. When exposed to the sound, "What we found," says Dow, "was they speeded up and doubled their errors."

In March of this year, Dow and Covert set up a test using 100 female students who were to take the Graduate Record Exam, a test for students applying for post-graduate study. Half of the women were exposed to the tone. That half "did anywhere from eight per cent to 9.5 per cent worse than the control group," explains Dow.

All is not lost, however, for women who want to or are required to use computers. Changing to a high-definition VDT should solve the problem, Dow asserts. Such monitors also emit squeals, but at frequencies well above what *any* human being can hear. The trick may be to get employers to take this hazard seriously and to spend the extra money on the more expensive high-definition monitors. Ear plugs, however, can offer relief in the short run.

Since that's not an ideal solution, and work competency and efficiency are effected by such computer noise, Dow and Covert hope that other researchers will take up and expand their work, resulting in further publicizing the problem and working toward better solutions.

Toronto City Council drafting ban on Sunday shopping

Alison de Groot

TORONTO — Fairness For Families, an anti-Sunday shopping coalition, is applauding a decision by Toronto City Council to put an end to wide-open Sunday shopping. However, a lawyer representing the major supermarket chains says they will fight any such move by council.

City council voted last week to have legislation ready for public debate at the Sept. 10, 1990, meeting of the economic development committee. This decision came after city solicitor Dennis Perlin said Toronto does have the power under the Municipal Act to enact legislation requiring shops to close one day a week.

Fairness For Families, made up of churches, retailer's associations, trade unions and citizen's groups, issued a statement supporting council's decision.

"We wholeheartedly commend the city council's determination to ban wide-open Sunday shopping and to recognize Sunday as a common pause day," said Gerald Vandezande, executive director of Fairness For Families.

However, Tim Danson, a lawyer for the supermarket chains, was quoted in the *Toronto Star* as saying any such move by council could cost taxpayers "millions of dollars" in legal expenses. Danson then told the *Star* that by not waiting for a ruling on the issue from the Ontario Court of Appeal, council was demonstrating, "a profound disrespect for the administration of justice."

The province is appealing the Ontario Supreme Court's decision to strike down Ontario's Retail Business Holidays Act, saying it violated the Charter of Rights and Freedoms. That ruling, made seven weeks ago, ushered in wide-open Sunday shopping. The Ontario Court of Appeal will hear the province's appeal this fall.

Until then, Toronto City Council will attempt to make its own decision despite the threats from the supermarkets and their lawyer.

Government offers computer training to disabled adults

OTTAWA (MEI) — Funding of three million dollars under the Canadian Jobs Strategy will provide 101 physically challenged adults with computer-based training to help them attain meaningful employment. The three-year special project "Job Entry for Severely Employment Disadvantaged" was announced recently by Employment and Immigration Minister Barbara McDougall.

"This project offers training that will help participants qualify for a number of jobs, from data-entry to highly technical computer programming," McDougall said.

Participants will be recruited for intensive training programs taking place in Vancouver, Regina, Ottawa-Hull, and Fredericton.

The Neil Squire Foundation is sponsoring the project which will combine theoretical instruction with practical, on-the-job experience. Participants will be assessed individually to determine interests, aptitudes, academic levels, physical capacities and vocational awareness.

Work placements will be determined on the basis of these evaluations. Initially, participants will be assisted by job coaches and will receive training in life skills, social skills, and vocational/educational training and the various facets of the position itself.

One of the objectives of the Job Entry program is to assist people facing significant barriers to finding and maintaining employment. It provides employment preparation and life skills guidance to help them become ready for work. Participants may be eligible for financial support while receiving training and on-the-job experience.

Out-of-town incitement?

... continued from page 1.

Chabot says the increase in violence may be the result of out-of-towners coming and stirring up the crowds, "People who thrive on this kind of stuff are coming here from all over and they are very vociferous and rowdy. People in the area get carried away when they're stirred up, that's when the rock-throwing and shouting starts." Lambie-Bromby agrees there are a lot of strangers participating in the clashes with police.

When Canadian troops moved into the area in an effort by Quebec to end the stalemate, Chabot and Lambie-Bromby say there were mixed emotions among their congregations. "Some thought the change would be helpful," says Chabot, "people felt the police were tired and sour. Others expressed fear that the army would be aggressive." Lambie-Bromby says people never wanted to see it come to this point, "We already felt like we were living in a police state; this makes it worse."

Chabot and Lambie-Bromby say Christians in Chateauguay, including their two congregations, are hoping and praying for a peaceful solution soon.

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This world, our neighbourhood

It's not garbage!

Kathy Vandergrift

One day I counted 20 big bags of lawn clippings along one lane; they were waiting for the garbage truck. It made me think about our local landfill, nearly full. Organic matter such as yard waste and food waste is the second largest component in most urban landfills.

Then I thought about the nutrients in those bags and our need for enriched soil. Canada has a very limited amount of good soil; we can't afford to throw it away. Organic matter in a landfill does not turn back into soil because it is mixed with other materials and the oxygen and sunlight needed for making soil are absent.

Anything that can be turned back into good soil should not be going into the landfill. It's that simple. People who care about God's creation can make an easy, effective, and positive contribution to our environment by finding alternative means for disposing of all organic matter from egg shells and banana peels to lawn clippings and restaurant waste. We can be co-creators, making soil instead of making a dump.

An ancient art

Composting is not a new technology; it is an ancient art, practised by most farmers in some way. Composting itself is easy; changing habits is the challenge.

Adding an inexpensive mulcher attachment to a lawnmower, for example, can eliminate the need to bag the clippings and will fertilize the lawn at the same time.

Your compost bin can be a do-it-yourself model: chicken wire attacked to three posts or a wooden frame made from left-over lumber. Or you can choose one of the stylish, sophisticated models on the market. Both work well with little attention. There is even an apartment-sized model. An ice cream pail under the sink makes a convenient way to collect kitchen scraps. It should be noted that garbarators do not compost or recycle; most of them add to the sewage treatment costs or pollute the local water system.

Easy-to-follow brochures for composting are available from local libraries, environmental groups, or government information sources. (Anyone who can't find such information may contact me for two excellent brochures)

Of benefit to all

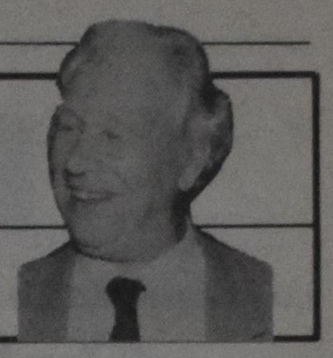
Some groups are developing community solutions. In Ryley, Alta., for example, Mr. and Mrs. Compost have become popular town mascots for a community collection and compost operation which sells the end product back to consumers. In another neighbourhood project, an old cement mixer is used to slowly turn material brought by all residents, and then residents can also pick-up the finished compost for their gardens or flower pots. In some places, local parks accept compost from people who have no use for it. More businesses, such as landscapers and restaurants, are also finding other uses for their so-called waste.

Large, commercial compost operations are being developed in some cities. They are very expensive solutions for what can be done more effectively close to home. Banning organic material from the landfill is another regulatory approach, but it is difficult to enforce and can lead to illegal dumping.

The most important element in any solution is a change in attitude. For Christians, who know the God who designed the potential for regeneration into the creation structure, changing social habits is one way we can be agents of Christ's reconciliation for the whole of creation, right in our own neighbourhood.

Kathy Vandergrift is assistant to the Mayor in Edmonton. Edmonton is facing a landfill crisis and composting is one alternative among many to reduce the city's waste.

Pressreview



Carl D. Tuyl

It is quiet on Parliament Hill. The House is in summer recess and only visitors on guided tours disturb the silence. There is, of course, the ceremonial changing of the guard, but that is show business. The soldiers in their colourful uniforms guard in the same manner your pet hamster protects your house.

★★★

There is activity behind the scenes, though. The government is deep into constitutional studies, like an undergraduate cramming for exams, searching for a solution to the current impasse. And then there has been the Iraq crisis which has External Affairs doing overtime. In a gesture of political solidarity, Monsieur sent three ships to the Persian Gulf where their presence will be mostly symbolic.

★★★

The nation's attention focused on Winnipeg where the provincial premiers gathered (with Mr. Bourassa absent with notice). The Western premiers came with demands for more power, imitating the Quebec regionalism. Peterson of Ontario, who is involved in an election campaign, has been accused of buttering up to Bourassa, and he did a bit of oratorical Quebec-bashing for the benefit of the folks at home. New Brunswick's Frank McKenna is beginning to sound more and more like a statesperson; he warned against the deepening parochialism in provincial politics.

★★★

Quebec's Liberal Youth convention adopted a resolution that called for full political autonomy for La Belle Provence and a strong economic union with Canada. Premier Bourassa gave his imprimatur to the decision. To me it sounds like a proposed divorce with the inclusion of heavy-duty alimony. In other words: just keep the cheques coming and keep your nose out of our business.

★★★

Ontario is not the only province involved in election rhetoric. The people in Manitoba are witnessing an ongoing Filmon-Carstairs brawl. That twosome is going at it with lips curled, teeth bared, toe-to-toe punch-fest. A bad bowl of borscht that!

★★★

The Mohawks at Oka and the government are beginning to talk. Archbishop Desmond Tutu of South Africa has offered his help in the negotiations. The mood at the Mercier bridge turned ugly when demonstrators started to fight with the police. I visited the Kahnawake reserve last week on the American side, but you could not see the grass for the ubiquitous State Police.

★★★

A 14-year-old boy in Toronto robbed a jewelry store, and when confronted by his mother took a baseball bat and started swinging at her. Going through a phase, I guess.

★★★

Everybody is watching the gas pumps. Prices are expected to climb to dizzying heights. There is an excited atmosphere of anticipation at the dignified Petroleum Club in Calgary where the mood is one of almost forgotten optimism. The bartender laid in an extra supply of Chevas Regal.

★★★

Well, we all know it, The RCMP will get their person, even if the person is naked. True to their high calling, the force raided the Crystal Crescent beach in Nova Scotia, where people were enjoying the sunshine in the altogether. Such enjoyment of nature's warmth is an offence under Section 174 of the Canada Criminal Code.

★★★

Usually during the month of August journalists must search for news like dogs sniffing for explosives at airports. August is vacation month. Politicians go in hiding, networks run repeats and editors sail the seven seas. Not so this August. A certain Mr. Saddam Hussein took care of that. In just a few hours the whole world-political picture changed. Iraqi forces overran whatever resistance Kuwait's modest army could offer and the fat was in the fire: America's famous 82nd Airborne Division on the way to Saudi Arabia, warships of many flags steaming full-speed to the Middle East, fighter planes crossing the ocean and being refuelled in full flight, Arabian Summit in Cairo, Saddam breathing fire and brimstone and the oil pit in the New York Stock Exchange going berserk.

★★★

President Bush made a show of going on vacation, fishing and playing golf. I bet that he never was more than five steps away from world-wide communication, and that Air Force One stood by tanked up and ready to take off. I know vacations like that; relaxed like a five-year-old in the dentist's chair. The world is holding its breath. Egyptian President Hosni Mubarak said that he no longer believed that there was any hope of a peaceful solution.

★★★

The see-saw siege of Liberia's capital, Monrovia, is like a jigsaw puzzle with pieces missing; you can't finish the thing. Government troops are fighting rebels, rebels are fighting government troops, and rebels are fighting rebels. This war, by the way, started on Christmas Eve of 1989.

★★★

The paper *USA Today* offers a penetrating analysis of the unrest in Mother Russia: it is all because of a shortage of tobacco, says the newspaper. Desperate smokers are picking up butts off the street, puffing dried tea leaves or buying tobacco dust that gardeners use as an insecticide, so quotes *USA Today* from a Russian paper, *Worker's Tribune*.

★★★

Some 70,000 immigrants, mostly Soviet Jews, have arrived in Israel this year. One hundred thousand more are expected by Jan. 1, 1991. Fiery Ariel Sharon, who was demoted to Israel's Housing Minister, requested $13.5 billion to house the new citizens.

★★★

The *Boston Globe* also had some shocking news: East Berlin's city council refused permission for a mobile McDonald's burger stand in the Alexanderplatz. And yet President Bush goes on vacation?

★★★

And the Dutch *De Telegraaf* does sociological research and reports that 90.8 per cent of Italian men spent a lot of time in front of a mirror. They also discovered that 56.2 per cent of Italians think that the closing of the country's brothels was a big mistake.

★★★

There is sad news from the Tuyl mansion. The peach tree that came with our house (and was declared a cherry tree by an expert, and to our surprise presented us last year with five plums) has now died. It was, I guess, a case of terminal identity crisis. Your correspondent is off for a short visit to the land of pickled herring, dog poop and American-owned VanHouten's chocolate. I'll see if I can find anymore sociological conclusions in *De Telegraaf*.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorial

Canada fractures while Europe joins together

It is amazing that Canada is splintering at the very same time that in Western Europe there is a totally new feeling of international co-operation. To see these two opposite forces in the news side by side makes us wonder why such a different spirit exists in these two places.

In Canada insecurity and questions of identity have always been important. Canada, since the 16th century, has been a nation of newcomers struggling for a place.

While this has been going on, the original people in the land have had even greater problems. Canada's Native people are squeezed and pushed to places where the newcomers hope they will be invisible. It should be no surprise that a key sticking point in the Meech Lake Accord was the distinct place of Native people.

Canadian insecurity seems to be most vigorously expressed by our Francophones in Quebec. They are worried that the pressures of English language and culture will cause their own culture to disappear.

Like the Native peoples, Francophones feel they are victims. If you feel victimized, or just plain wary in your insecurity, you will not likely trust others. You will not easily feel free to join in common cause with those you think are threats to you.

Western European history is very different. Each nation is old and well-established culturally. And a most astonishing change has happened in the second half of the 20th century — no Western European nation is planning or engaging in a war against its neighbours! Think of it: when was the last time there were no wars or plots of wars in Western Europe? Maybe never!

The phenomenal fact that Western European nations now trust each other frees them to build on one of liberalism's cornerstones — the open acceptance of the good will of others. Each nation feels secure and relatively self-confident, though England seems to experience this feeling less than the other nations. From a secure base they are ready to explore wider horizons.

The European spirit is more attractive than Canada's present spirit. European nations have a feeling of self-confidence in who they are that has not yet arrived in Canada. But both Europe and Canada need to be rooted in more than self-interest in order to experience real shalom and blessing.

RVV

Canada can't move ahead of its history

You might ask the question which is better, which is more expressive of a Christian society: the Common Market co-operation in Europe or the fracturing and sectionalism that Canada experiences today?

You can't answer in abstract terms which situation is better, more normative. I'm more attracted to European co-operation and trust than I am to what appears to be Canadian regional self-interest. Learning from each other, benefiting each other and moving. forward together are more attractive than splitting off to brood and accuse.

But that simple response fails to recognize that a nation can't move ahead of its history and its present cultural development. A person can't do that either, of course. You can't marry, or have children or move to another place unless you have your life together in ways that make those changes constructive.

The same is true of nations. Finding it is not ready for national unity under the terms presented to it, Canada needs to understand where it is historically and which inadequacies it has tripped over.

One thing we clearly need is to move toward fundamental resolution of the claims of our Native peoples. That issue was a headache throughout the Meech Lake debates, punctuated by the dramatic action of Manitoba MPP Elijah Harper and now splashed in our faces by the Mohawk people of Oka, Quebec. Canada has deeply abused its Native peoples, and now is the time for our government to turn the corner toward integrity and justice. We will not have national unity until the nation does right by its Native peoples.

Quebec concerns and the bitchy attitudes of many Anglophones toward our French people must clearly be dealt with sensitively. Francophones need to feel that their culture and language are secure in Canada, and they need to own Canada as their nation.

You can call it greed

A roadblock to solving those and other problems is our economic selfishness. That and the struggle for power and control have clearly kept our governments from doing right by our Native people. Canadians seem to reduce everything to money. You can call this economic reductionism, and you can also call it greed.

But there are many appealing strengths in the national psyche. They may help us get off the floor and overcome our serious problems. One is the degree of care we show for each other and the poor among us. We have a strong social welfare system at all levels of government — though it is not as caring as it should be — including a communally-supported health care system. We have done a great deal for refugees and have been a model of helpfulness in many overseas trouble spots. We share with the Western world a concern for the vulnerable, a concern strikingly absent in iron-fisted despots in many poor countries.

What may be missing in our land is the lively public spirit that we are dependent creatures, that there is a God who rules and provides. The greatest step toward solving our national problems could be for our leaders and all of us to acknowledge that we are accountable to God for what we do individually and communally.

Robert VanderVennen

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

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Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 20, Aug. 3, 10, Sept. 21 and Dec. 28,** by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:
Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact,* 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact,* Box 110, Lewiston, NY 14092.

Advertising:
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.
Printed in Canada.

Subscriptions	Canada	United States
Six months	$18.50	$17.00
One year	$32.50	$28.00
Two years	$60.00	$51.00
Three years	$90.00	$76.50
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Letter

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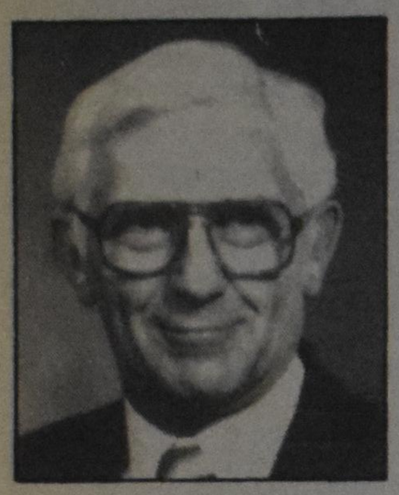


"Time and again it was David who experienced the Lord's response to his weeping."

'I have seen your tears'

When I was a lad, I was told that boys don't cry. Things have changed over the years. Today it is acceptable to cry, even for boys. Yet the reasons why tears are shed never change. Sometimes we weep because we can't keep our nerves under control. At other times we cry because we are disappointed. I assume that children cry because of hurt feelings, because of fear, or just because they can't get what they want.

In the scriptures we can read about people crying. King Hezekiah cried when he learned that he was terminally ill. Simon Peter wept because he had deserted his Lord. These are two examples of reasons why we might cry; both resulted from conditions that affected life itself.

When King Hezekiah cried, the Lord said that he had seen the king's tears. The Lord had seen Peter's tears as well.

Mourning turns to rejoicing

The Lord had seen their crying. The Bible has convinced me time and again that when God sees, he acts instantly. Whatever God sees, he turns into action. This can be seen in the life of David whom the scriptures say wet his bed with his tears because of his sins. Time and again it was David who experienced the Lord's response to his weeping. He sang of it in his Psalms. He made it clear that the very nearness of the Lord was enough to end his weeping. And when the Lord is near, he speaks. Yes, during his speaking to us he dries our tears, for when he speaks, we simply *must* listen. And when we listen to the Lord, things change.

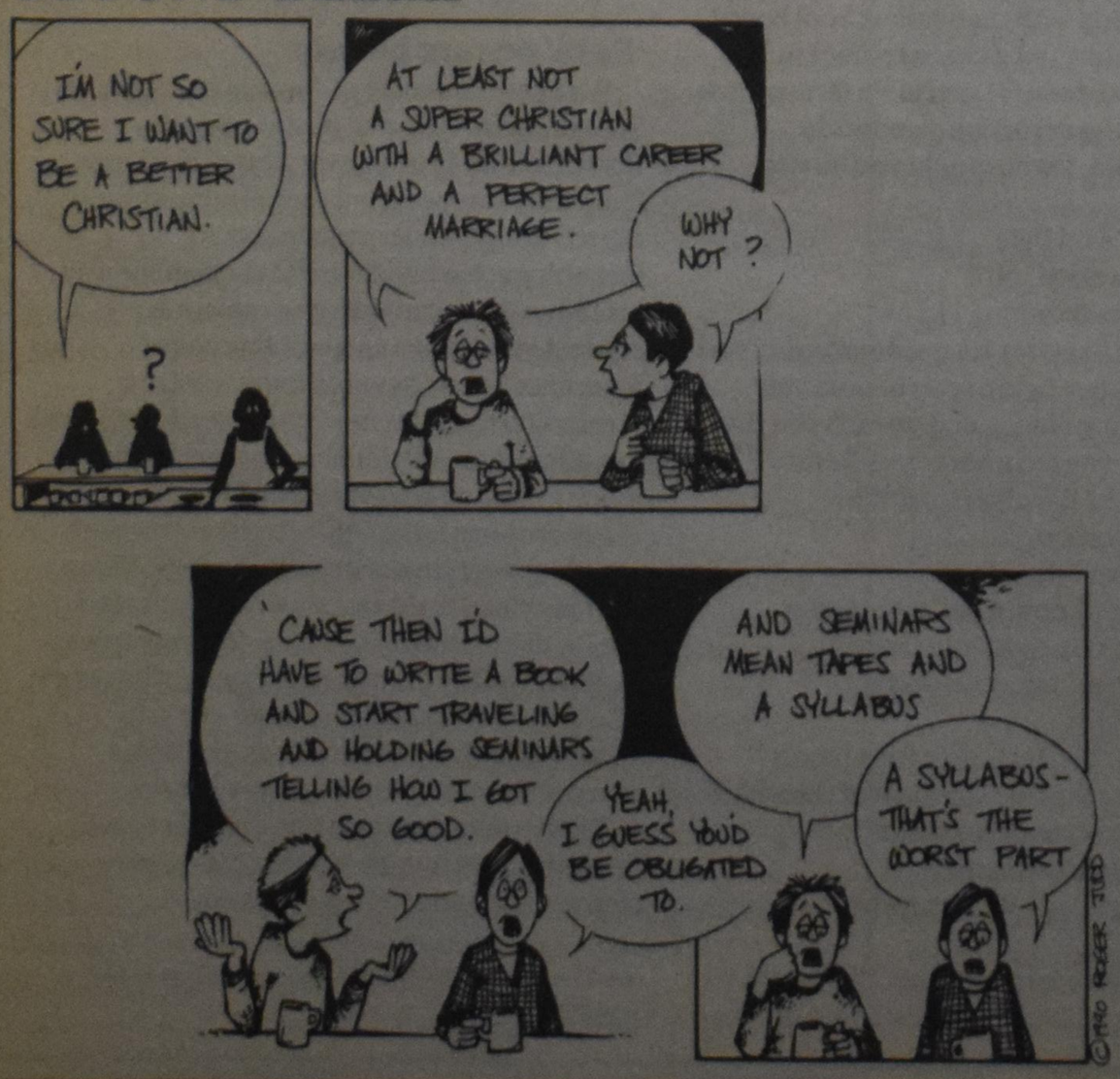
I cried probably the hardest when my dad died and the nurse covered his face with the bedsheet. I wanted him to come back. But then the young nurse said, "Do you want your father to leave heaven now after he has just arrived?" Through her words the Lord had spoken to me. No, I didn't want my father to forsake his newly-gained eternal joy. I wiped my tears and simply said, "Of course not."

It is good for us to know that the Lord sees our tears. In the Bible it is written that he keeps a record of them. One day he will really wipe away the last tear. Right now he is just beginning.

I just hope that you have discovered this as well.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

BEYOND BELIEF


I'M NOT SO SURE I WANT TO BE A BETTER CHRISTIAN.
?
AT LEAST NOT A SUPER CHRISTIAN WITH A BRILLIANT CAREER AND A PERFECT MARRIAGE.
WHY NOT ?
'CAUSE THEN I'D HAVE TO WRITE A BOOK AND START TRAVELING AND HOLDING SEMINARS TELLING HOW I GOT SO GOOD.
YEAH, I GUESS YOU'D BE OBLIGATED TO.
AND SEMINARS MEAN TAPES AND A SYLLABUS
A SYLLABUS - THAT'S THE WORST PART
©1990 ROGER FRED

Condoms shouldn't be discussed in C.C.

Re: the [letter in the form of a] "poem" by Melle Pool called "The Lowly Condom" (C.C. June 29).

Do we really have to go this far to make and publish this kind of writing? Sorry we can't call it poetry. In everything we do (including writing) we must do it to the honour and glory of our God. That does not mean that sensitive issues cannot be dealt with. We must deal with them, e.g., abuse, church attendance of our youth, church development, as C.C. has done. We can appreciate that.

But that does not mean that in order to be open-minded, anything goes. What in this "Poem" is really edifying to the reading audience? After reading this lengthy "poem" in C.C. we felt anger and a sense of shame that this is what we offer others to read. Relatives who came over had the same reaction.

Although Melle Pool (isn't he a minister?) doesn't suggest the promotion of condoms in order to gratify a sinful lifestyle, is this the best we as Christians can offer to anyone [to whom] we want to tell the biblical message through C.C.?

There must be better ways. Matthew 5 comes to mind: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Peter and Evelyn Heida
St. Catharines, Ont.

Editor's response:

Rev. Pool's point in his seven stanza verse which traces how the meaning of "safe sex" has changed (it once implied abstinence, now it means a condom was used), was that promoting the use of condoms as the answer to our society's social/sexual ills is futile. It won't succeed because "passion will not be controlled by condoms/but by its giver, God, and cherished as a gift/to celebrate the mystery of love, the mystery of life."

I'm sure you agree with that point. It seems that the part of the "poem" which talks quite candidly about how the secular world has come to view sexual relations and the condom's role in such "loving" relationships makes you uncomfortable, even angry. While such directness about sexual matters may make some readers squirm, we do not see as unedifying a verse which acknowledges sex as a gift from God.

Ed.

Poetry

Awake the blood

Awake the sluggish poet's blood,
  lift up the song, the song;
for singing is what makes the life,
  what makes it bright and long!
Yes, bright for him who understands
  his God and dares to show,
in chest held high, in mouth that speaks
  and eyes that are aglow.

Gewekt het stramme dichterbloed,
het lied, het lied geheven,
want zingen is 't, dat leven doet,
en — lang en lustig leven!
Ja, lustig, voor wie God verstond,
en dat verstaan dorst toogen,
in rijzenden borst, in sprekenden mond
en in hel vonkelende oogen!

Guido Gezelle. Translated by Bert Witvoet, April 28, 1989.

Calendar of Events

Aug. 30	Ballet Magnificat — Christian professional ballet company to perform for the first time in **Toronto**, 8 p.m., Earl Haig Auditorium, 100 Princess Ave. (2 blocks East of Yonge and six blocks north of Sheppard).
Sept. 8	Back to God Hour Workshop for the Ottawa area in **Kemptville** CRC from 10 a.m. - 4 p.m. Rev. Gama will be the main speaker.
Sept. 9	Dutch service with Rev. R. Koops, at 3 p.m., CRC, **Ancaster**, Ont.
Sept. 13	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, **Georgetown**, Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.)
Sept. 14	Poetry of John Donne at Redeemer College, **Ancaster**, Ont., at 8 p.m. in the Studio Theatre. For tickets at $5, call (416) 648-2131.
Sept. 15	A pro-life evening with Ken Campbell and Silverwind at 7:30 p.m., Redeemer College, **Ancaster**, Ont. Free will offering. For info. call: (416) 648-2131.
Sept. 15	Second National Capital Region Holy Spirit Conference, The Life Centre, **Ottawa**, Ont. For info. call (416) 890-3222.
Sept. 15	Annual Ontario CRC School Convention, from 8:30 a.m. - 4 p.m., at the CRC, **Willowdale**, Ont. For info. call (519) 884-6044.
Sept. 18-22	Visit the food booth of Woodland Chr. High School (Cambridge chapter) at this year's plowing match near **Paris**, Ont.
Sept. 21-22	"Sola Scriptura," First Annual Toronto Conference on Reformed Theology, at the Airport Skyline Hotel, **Toronto**, Ont. Speakers: James I. Packer, Roger R. Nicole and Ronald M. Gleason. For info. call Richard Van Seters at (416) 477-2266 or Fax (416) 477-2268.
Sept. 21-22	All-Ontario Conference of Committee of Concerned Members of the CRC. At Maranatha CRC, **Woodstock**, Ont. Theme: "God's Word in a Changing World." For info. call (416) 562-5196.
Sept. 22	Back to God Hour Rally at 8:00 p.m. in Centre United Church, 482 Dundas St., **London**, Ont. Speaker: Rev. Juan Boonstra. Music: Leendert Kooij and the OCMA with organist Andre Knevel.
Sept. 28	Charter Plus 10 Homecoming Weekend at Redeemer College, **Ancaster**, Ont. Over-night accommodation available. For info. call: (416) 648-2131.
Sept. 29	Redeemer College's annual membership meeting. Redeemer College, **Ancaster**, Ont., 2 p.m. For info. call: (416) 648-2131.
Sept. 29	Back to God Hour Workshop in **Woodstock** Maranatha CRC (Hwy. 59 & 401) from 10 a.m. - 4 p.m. Rev. Gama will be the main speaker.

Letter

Spokesperson clarifies coalition's views on education

As a result of the front-page story by Robert Vander Vennen, "Ontario coalition wants room for religion in schooling" (June 22, 1990), I continue to receive requests for clarification regarding the position of the Coalition for Religious Freedom in Education, of which I am policy co-ordinator. The following information may be of some help to your readers.

The Coalition has recommended to the Ontario Ministry of Education that:

1) the following guidelines be adopted for the development of educational policy in Ontario:

a) that parents have a prior right to choose the kind of education that shall be given to their children;

b) that the parents' right to choose how their children shall be educated extends to all parents, regardless of their faith or ideological persuasion, as guaranteed by Sections 2(a) and 15 of the Canadian Charter of Rights and Freedoms; *and*

c) that Ontario's religious and ideological diversity must be dealt with in such a way as to promote mutual respect, understanding, tolerance and co-operation among all Ontario residents, in keeping with the letter and spirit of The Ontario Human Rights Code.

2) the government of Ontario must enable parents to provide their children with the education of their choice.

3) all school boards should be enabled by the government of Ontario to provide a variety of options, where numbers warrant, which will help parents to provide their children with the religious education of their choice.

4) the following publicly-funded options should be made available to parents on a *voluntary* basis:

a) a program in which students are instructed in their own religious or ideological tradition, while learning about the role of other religious and ideological beliefs in shaping society in Canada and around the world;

b) simultaneously with and as an alternative to 4.a) above, a multi-faith program which emphasizes the role of religious and ideological beliefs in shaping society in Canada and around the world, without instructing students in a particular religious or ideological tradition;

c) religious or ideological instruction programs which may be taught by persons other than the regular teaching staff and would be offered outside of regular school hours; and

d) alternative schooling in which particular religious or ideological perspectives are integrated into all areas of the school curriculum.

5) A recognition of the significant role religion has played and continues to play in shaping culture, in Canada and elsewhere, should be evident in all relevant areas of the curriculum (e.g., history, literature, social studies), not only those periods designated for religious education.

6) The entire system of public funding for and regulation of education should be restructured to provide equal opportunity for all parents who seek to exercise their educational responsibilities in ways that are consistent with their worldviews and value frameworks.

Some more equal than others

Many Ontarians cannot understand why the Supreme Court recognizes the religious education rights which Roman Catholics enjoy, but deprives other Canadians of their parental right to provide their children with the religious education of their choice, and why the government has yet to introduce legislation that eliminates this intolerable inequity.

More and more non-Roman Catholic parents are asking: "When will the government provide educational options that do justice to the anti-discrimination provisions of the *Ontario Human Rights Code* as well as to the fundamental freedoms and the equality rights guaranteed by the *Canadian Charter of Rights and Freedoms?* "When will we also be allowed and enabled to provide our children with the religious education of our free choice in keeping with section 50 of the *Education Act?* Why cannot *all* parents and *all* students enjoy equal treatment both in law and in practice?"

In keeping with his firm promises made in 1985 and 1988, Premier Peterson should soon announce a new educational policy that will be fair to *all* Ontario residents, regardless of creed, ideology or religion. Such an equitable policy, rooted in justice and mutual respect, would be a public confirmation of the Premier's stated commitment to practise sensitivity and tolerance in a democratic society.

Gerald Vandezande
Policy Co-ordinator
Coalition for Religions Freedom in Education
Agincourt, Ont.

For the time being...

Adrian Peetoom

Paradox

Change is such a hard thing for some people.

Years ago I served as an education committee member of a Christian elementary school. On the whole I have good memories of people who cared and were deeply committed. Good memories in spite of the fact that I seldom got very far when I suggested that the type of education they themselves remembered receiving was perhaps no longer suitable for their own children.

I remember one evening in particular: the committee, along with the whole school board, had a long meeting. At a crucial point I turned to Pete, a very successful vegetable farmer with a sunny smile and a trusting disposition.

"Pete," I said, "who taught you how to farm?"

"My Dad," said Pete.

"Did he do a good job?"

"Taught me everything I know."

"Pete, what happens when one morning you walk through your field of carrots and you spot some wilting plants, and on each you find a strange beasty you have never seen before?"

"Take it to the [local] agricultural experimental station."

"And what will they do?"

"If they don't know what's the matter, they'll send it to Guelph" (an Ontario university with strong agricultural department).

"Would you patiently wait for a report?"

His triumphant smile illuminated the whole room and the interested audience, mostly vegetable farmers themselves.

"Are you kidding? With my whole crop in danger?"

I paused a bit before going on. "What if you got the message that this is a new strain of beasty which will require extensive new technology to control it and save your carrots. Modify your existing machinery? New pesticides? What will you do?"

"Jump in the truck and get the stuff I need."

"What about your Dad?"

"Uuuuuuuuh?"

"How come you didn't check with your Dad first? He's still alive, right?"

"Yes, but uuuuuuh ... he probably wouldn't know about this and I can't take the chance."

'Pete' no rare beasty

We have thousands of Petes in our churches. Successful farmers and businesspeople. Paradox: they learned everything they know from their forebears but they also easily and eagerly adopt modern methods and technology. No builder builds houses the way his father did, what with new materials, equipment, designs and building codes. Insurance agents have computers. Many farmers do too, plus new hybrid seeds, artificial insemination, individual animal performance monitoring and always new chemicals.

My problem is that too often these men are also the powers in our church councils. There too they claim to do exactly what their fathers taught them. Which isn't true. But they think it is. But now they desperately stand in the way of all changes. Two persons within one skin. Progressive about the dollar and business success. Painfully stuck everywhere else.

The paradox is dangerous, it seems to me. Some day they may be looking out over the church field and only see empty rows.

Adrian Peetoom lives in Chatham, Ont. Some days he sees a lot of strange beasties.

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Cinema summaries

Marian Van Til

Air America

Rated AA
Stars Mel Gibson, Robert Downey, Jr.
Directed by Robert Spottiswoode

By Hollywood standards *Air America* is a hit: it stars the ever-popular Australian sex symbol Mel Gibson, and it's got lots of action in the air and on the ground (mostly of the military variety) carried on by a wacko bunch of good ol' boys who threaten and talk crudely to each other but who shed a tear when a buddy dies.

But to anyone looking critically, *Air America* crashes on the runway.

It's a strangely anacronistic movie, and a provincially American one. Its setting is 1969, Laos, during the Vietnam War. Richard Nixon has told Americans that there is no war going on in Laos (and consequently, that there are no U.S. troops there.) We now know that was a lie. This film seems to try to make us care 21 years later. But that's just a pretext for a lot of action and a few bad jokes.

"Air America" is a non-existent "airline" — a scuzzy group of mercenary pilots who work for the CIA (or they're not sure who) flying military missions all over Laos in an effort to contain the war. But this motley crew spends more time running drugs for a few unscrupulous American officers and devising their own scams than doing any government business.

Crazy or not?

One of the pilots (played by Robert Downey, Jr.) objects to all that corruption and craziness. He's uncomfortable because he's a counter-culture Californian who's used to being the wierdest guy in any room, and this bunch makes him look downright conservative. His mentor and buddy (Mel Gibson), however, has a Thai wife and children and is building a little nest egg from gun running so he can settle down in Thailand with his family. He's really a pretty decent human being, you see. We know that because he has a family, and because at the last second he dumps an all-important plane-load of arms and flies a female social worker and a cargo-hold full of refugees to safety.

Nobody who didn't live through the Vietnam War as an adult (or at least a teenager) is going to have much of an inkling of what this film is trying to do; even if you *did* live through the Vietnam era you don't have much of an inkling. The movie's cynical attitude about the American military — which may, indeed, invoke genuine cynicism at times — fails for trying too hard to be "with it." But satirizing Richard Nixon and other known frauds from a time 20 years past isn't exactly a daring act.

Cheap shot

The film's caricature of evangelical/fundamentalist Christianity (embodied by a dim-witted U.S. senator who heads the Senate prayer group but who's morality is questionable) is simply a cheap shot, Jim Bakker and company notwithstanding.

There are a couple of funny lines in the film. But that's surely not enough to warrant spending millions of dollars on box office stars, on filming in an exotic location (it *is* filmed in Laos), and on various dismemberings and torchings of airborne military hardware. It's not too long into *Air America* when the viewer's overwhelming temptation is to ask him- or herself, "So what?" Mel Gibson's attempt at an American Midwest accent and Robert Downey, Jr.'s effort to be funny and ernest at the same time are not the stuff which rivets intelligent moviegoers to their seats.

Air America's on-going (i.e., old) joke is that *Air America* doesn't exist. Too bad that's not true.

Rock band 'Judas Priest' sued in suicide deaths

RENO, Nev. (EP) — The frequent claim by Christian crusaders against rock music that some musicians include harmful subliminal messages in their music will have its day in court. A lawsuit against the British heavy metal rock band Judas Priest went to trial in the U.S. on July 16. CBS records distributes the group's albums in North America. The suit alleges that a Judas Priest album contained subliminal messages which drove two young fans to shoot themselves at a church playground.

Raymond Belknap, 18, died instantly from a single shotgun blast to the head two days before Christmas, 1985. His friend James Vance, 20, also shot himself in the head, but succeeded only in destroying the lower portion of his face. Horribly mutilated, he lived three more years, became a born-again Christian, fathered a child, and lapsed back into drug use before dying on Thanksgiving Day in 1988 of complications from his injuries and an adverse reaction to medication.

Before forming a suicide pact, Vance and Belknap reportedly spent hours drinking beer, smoking marijuana and listening to the Judas Priest album *Stained Class* over and over again. One of the songs on that album, "Beyond the Realms of Death," says, "I have left the world behind .... This is my life, and I'll decide, not you." Other lyrics say, "Keep the world with all its sin / it's not fit for living in."

But the obvious lyrics of the album are not the focus of the trial. Instead, attorneys representing the Vance and Belknap families say there was a second, nearly inaudible set of lyrics whispered in the background, saying "let's be dead" and encouraging listeners to "Do it, do it, do it." Vance and Belknap reportedly chanted "Do it, do it, do it" before shooting themselves.

In at least three other cases, heavy metal fans have taken their own lives after listening to the album "Suicide Solution" by rock singer Ozzy Osbourne. One lawsuit in the U.S. resulting from such a death was dismissed on the grounds that Ozbourne's lyrics were protected by the First Amendment of the American Constitution which guarantees freedom of speech; another lawsuit is still pending.

The judge in the Judas Priest case was asked to dismiss the lawsuit on First Amendment grounds, but refused. Washoe District Judge Jerry Carr Whitehead ruled that First Amendment protection exists for regular music and lyrics, but not for subliminal messages. Whitehead said he does not know if the album *Stained Class* contains subliminal messages, but ruled that attorneys should be allowed to argue their case in court.

In addition to the emphasis on subliminal messages, the Judas Priest case differs from the Ozzy Ozbourne cases in that one of the victims lived for three years. "That kid's testimony is on tape," explained David S. Hart, research analyst for Menconi Ministries, a Christian organization which educates parents on rock music and entertainment issues. "You've got a suicide kid who can tell you what his last thoughts were before he pulled the trigger."

Programmed to self-destruct

Before his death, Vance offered testimony in preliminary hearings. He said he and his friend were listening to "Beyond the Realms of Death" when "all of a sudden we got a suicide message, and we got tired of life." He told an investigator that the *Stained Class* album had convinced him that "the answer to life is death."

Hart said the testimony of Vance will mean trouble for Judas Priest and CBS Records. "The tapes show how the music influenced his decision that day. He tells how he felt and how much he feels the music had an influence in his life," Hart explained.

Attorneys for the families have asked CBS Records to produce the original master tapes for the album, so the music can be examined track by track for subliminal messages. CBS insists that it is unable to find the master tapes.

'Sub-audio subliminals'

Audio experts are expected to use sophisticated computer-driven signal processing equipment to isolate and amplify the alleged subliminal messages during the trial.

The lawsuit is essentially a product liability case, with the families of the victims saying the subliminal messages were a hidden "defect" in the product that contributed to the deaths of the young men. CBS Records and Judas Priest will argue that drug and alcohol abuse and troubled lives led to the shootings, not rock music.

Hart believes that the record gave direction to their unharnessed anger.

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Guest Columnist

Church

Marian Van Til, page editor

The Christian: Forgotten player in the Middle East

Wesley G. Pippert

The Christian is the forgotten player in the ancient enmity between the Jew and Muslim in the Middle East.

Who knows, for instance, that Christians head up the two most radical factions of the Palestine Liberation Organization? Further, who knows that Christians control more area in Jerusalem's walled Old City than either Jews or Muslims?

According to Victor Smadja, leader of the Messianic Jews in Israel, there are about 2,000 Jewish believers in Jesus Christ as the Messiah scattered throughout Israel in about 30 congregations. Numbers have grown slightly during the past five years.

In fact, the always-optimistic Smadja, who has been on an extensive speaking tour throughout the United States this summer, says that there is a new openness to the gospel in Israel.

Messianic Jews recently distributed 40,000 tracts on the streets of Tel Aviv and Haifa in three days and received 80 inquiries. There were 88 requests for a copy of the book, *The Messiah in the Old Testament in Light of Rabbinical Writing*, which Smadja printed on his commercial press.

Do faith and life merge?

Smadja played down the importance of the recent Israeli High Court's ruling that a family of Messianic Jews could be denied automatic citizenship upon returning to Israel under the 1948 Law of Return. He said there are many believers among the Soviet Jews now returning to Israel, and that they get around the court ruling simply by making no reference to the Messiah on their application.

If this is true, it has not always been that way. Israeli law prohibits proselytizing that gives anything of value — and tracts are interpreted as something of value. Messianic Jews' meeting places have been set afire; believers have been harassed during times of worship; and they have been persecuted — by other Jews, especially the Ultra-Orthodox.

During my assignment as a foreign correspondent in Israel, the Ultra-Orthodox broke into the Messianic Assembly in Jerusalem, poured kerosene on the piano, organ and a bench stacked with Bibles.

Fortunately, the blaze was extinguished before it could burn out of control.

It is difficult to understand the paranoia that the Ultra-Orthodox Jews feel toward the Messianic Jews. Many more Christians convert to Judaism in Israel each year than Jews convert to Christianity. Robert Lindsey, a long-time pastor in Jerusalem, estimates that only 40 to 50 Jews and a much smaller number of Muslims declare belief in Jesus each year; the number of Christians who convert to Judaism is placed at 400 to 500.

Messianic Jews do not easily criticize their fellow Jews or admit abuse. Messianic Jews remain steadfastly loyal to the government of Israel, perhaps even more than many secular Jews who are quick to criticize it.

Arab Christians out number Jewish Christians

Of the more than 100,000 Christians in Israel, the overwhelming majority are Arabs sympathetic to the Palestinian cause. That comes as a surprise to many evangelicals. About one in every seven Palestinians in Israel is Christian. Most of these are Greek Orthodox, but there are many evangelical churches dotting the Arab communities in the Holy Land.

Like Messianic Jews in Israel, Christian Arabs are slow to criticize Muslim Arabs. Asked about this during a recent visit to the United States, Father Elias Chacour, the famed Melkite priest in Galilee, replied, "We live together with Muslims ... we've never had any problems with Muslims."

In fact, however, most Arab villages are either Christian or Muslim, not mixed. An Arab's name clearly identifies him as a Christian or a Muslim. Rarely is there intermarriage, and rarely are there converts.

Christian missionaries in the 1880s helped spark Arab nationalism, and to this day Christian Palestinians have a disproportionate amount of influence in the Arab community.

Yassar Arafat, chairman of the PLO, is a Muslim. The heads of the PLO's more radical factions — Dr. George Habash of the Popular Front for the Liberation of Palestine; and Nayef Hawatma of the Democratic Front for the Liberation of Palestine — are Christian. So are Bethlehem Mayor Elias Freij; Jonathan Kuttab, civil rights lawyer in Arab East Jerusalem; and his brother, journalist Dauod Kuttab.

The question, of course, is whether the Christian faith makes any real difference in the Middle East. Do Messianic Jews and Palestinian Christians put their nationalism or their Christian faith first? This is a question that all Christians need to face directly and honestly.

Wesley G. Pippert was United Press International (UPI) manager for Israel and chief Middle East correspondent from 1983-1986. He is also the author of Land of Promise, Land of Strife (Word Books, 1989). He now works for News Network International (NNI).

Judge excuses U.S. Christian colleges from teachers' group's lawsuit

ST. PAUL, Minn. (EP) — A U.S. federal judge ruled July 2 that allowing high school students to take courses at religiously-affiliated colleges does not violate the U.S. Constitution. U.S. District Judge David Doty dismissed charges against seven colleges that had been named in a suit, but declined to dismiss the lawsuit against Bethel College, a Baptist-affiliated college in St. Paul, because that school limits its enrolment to Christians.

The suit, filed by Richard Mans, former president of the Minnesota Federation of Teachers, challenged the participation of religiously-affiliated schools in the Post Secondary Enrollment Options (PSEO) program. The judge dismissed suits against Augsburg, Concordia, Hamline, Macalester, St. Catherine, St. John's and St. Thomas colleges, ruling that the money provided by the state has been used solely to reimburse the schools for costs associated with teaching nonsectarian courses.

The law under attack was enacted in 1985. It allows high school juniors and seniors to obtain high school credits by taking courses at liberal arts colleges. The program's purpose is to "promote rigorous academic pursuits and to provide a wider variety of options" for high school students. State money used to fund the program is deducted from the amount of education aid provided to the student's school district.

Doty ruled that the law has a legitimate secular purpose, and rejected claims that allowing religiously-affiliated colleges to join their secular counterparts in the program was an unconstitutional endorsement of religion. Doty noted that the students, not the state, determine what college they will attend, thus avoiding a possible church-state problem.

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Jews for Jesus witnessing successful in New York

NEW YORK, N.Y. (EP) — When 21 missionaries with Jews for Jesus set out to conduct a month-long evangelistic campaign in New York City during July, they had the history of 15 previous summer witnessing campaigns on which to base their expectations.

Past campaigns had shown New York City people to be highly resistant to the gospel. "In years past," said one veteran campaigner, "we would hand out our Jews for Jesus broadsides one by one to New Yorkers and we would be met with grumbles and sarcastic remarks. Sure, some would come to know the Lord, but when it came to spiritual receptivity, most of those we encountered would be less than eager to know who Jesus is and what difference he could make in their lives. Yet we felt that we were sowing seeds and hopefully some would fall on fertile ground."

All that changed this summer. "The spiritual receptivity quotient has shot way up," said Tuvya Zaretsky, leader of the 1990 Jews for Jesus outreach. "It's phenomenal, if not a miracle. It's been like knocking your head against the wall and, surprise, the wall begins to crumble."

By all human reckoning, the street witnessing campaign was set up for a failure. Instead of having the 30 campaigns usually recruited, their numbers were down by a third. Of the 21 recruits, several were sick with a virus or flu, or even blistered feet, which had them out of commission for parts of the campaign. Yet with fewer people to do the work, 1,212 people made first-time commitments for Christ, and 1,798 non-Christians said they were willing to hear more about Christianity.

Prior to this, the highest number of decisions in any Jews for Jesus witnessing campaign in New York City had been 568, last summer.

Moishe Rosen, executive director of Jews for Jesus, says, "It looks like New York City is much more open to the gospel than most people supposed. It's my hope that the church can see that this type of campaigning for Christ is not only desirable as a form of evangelism, but possibly one of the very few ways in which an urban population can be reached."

M—E—S—S—A—G—E

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Clergyman finds great openness to Christ by Soviet Jews

KIEV, U.S.S.R. (EP) — Many Soviet Jews, long captive in the Soviet Union, have finally gained their freedom — not through *glasnost* or *perestroika*, and not even by leaving the country, as one might assume. Rather, says the Rev. Sam Nadler, executive director of the U.S.-based Chosen People Ministries, these Soviet Jews are finding true freedom in Christ.

Chosen People, based in Charlotte, North Carolina, and formerly known as American Board of Mission to the Jews, reports that there has been a recent and "unprecedented response to the gospel amongst the Jewish people in the Soviet Union ... [which has not occurred] since biblical times," Nadler says.

In May in Kiev, a town 200 kilometers from Chernobyl, site of the largest nuclear reactor accident in the world, 70 Jewish people came forward to make a public commitment to Christ after an evangelistic service there.

The special service was hosted by Chosen People. Nadler and Albert Davis, a Soviet Jewish believer from Toronto were invited to speak at the church in Kiev. Nadler urged the pastor to allow him to hold an evangelistic meeting. He was "at first wary," Nadler recalls, but then concluded, "This is a strange message, but it is scriptural." He then challenged his congregation to bring their Jewish neighbours for a service the following Sunday.

That Sunday morning, Nadler says the aisles were filled by a standing-room only crowd, mostly made up of Jews, which even spilled out into the streets. Nadler gave a message from the Torah, known to Christians as the Old Testament. He chose Jeremiah 31:3, a passage about God's love for his people Israel. "We could see their faces visibly change as the Spirit of God was ministering in their midst," Nadler says.

Although he didn't know what kind of a response he would get, Nadler concluded the service with an invitation for the Jews to come forward and accept Christ. "We were shocked when we saw Jewish people get up from their seats and come forward, and then more, and then more, until there was no more room at the front of the church — and people were still wanting to come forward."

Inhibitions fall away

The church was overwhelmed, Nadler says. "You must understand," he explains, "that the pastor had never seen a Jewish person identify himself publicly as a Jew before, especially in a church." Nadler says he believes the Jews' willingness to identify themselves as Jews and with Christ is evidence of the sincerity of their commitment. Nadler said he made it clear to them that they were not there to try to help them emigrate to Israel or to the West. "The first thing I told them [was that] ... we were there to do God's business."

After the service, Nadler encouraged the new Jewish believers to bring their relatives back to the church in the evening for another service. There, another 20 Soviet Jews accepted the Lord.

Nadler says he and Davis travelled to other Soviet cities, including Moscow, where "we found open doors wherever we went. We went to the Moscow synagogue just to see what it was like, and their hearts were so open."

The Christians in Kiev asked him to visit again, and Nadler says he expects to return to the Soviet Union within a few weeks. "We want to put thousands of Bibles into the hands of Russian Jews," he says.

Black South African to address racial reconciliation in mission

MADISON, Wis. (IVCF) — World evangelization is much more difficult than some would think, because of deeply rooted racial and nationalistic tensions, a Black South African Christian leader believes.

Caesar Molebatsi, 40, is director of Youth Alive Ministries, a ministry to high-school aged youth based in the black South African township of Soweto.

Molebatsi will speak on "Hope for Racial Reconciliation in Mission" during "Urbana 90," InterVarsity's 16th triennial student mission convention, at the University of Illinois, Urbana/Champaign, Dec. 27-31, 1990.

"I believe very firmly that, at least in Africa, until we really understand what it means to be true partners, without respect of colour, we're going to have a much more difficult task," Molebatsi states. Some of these tensions are also rooted in colonial history. "It's going to take a real struggle on the part of everybody to reconcile themselves to the fact that we have one Lord, one faith and one baptism," he continues.

"There is hope of this happening," he declares. "It is happening in little places in South Africa. It can happen in a lot more places."

Learning to love one's enemies

Molebatsi cites his own experience as a demonstration of the power of Christ's redemption in achieving reconciliation. Before he became a Christian, he was injured by a white man in a hit-and-run accident. "He just put a blanket over me and took off and reported the case to the police," Molebatsi relates. The next time he saw the man was in court. By then he was a believer. But he was scarred emotionally and physically by the accident. He lost a leg.

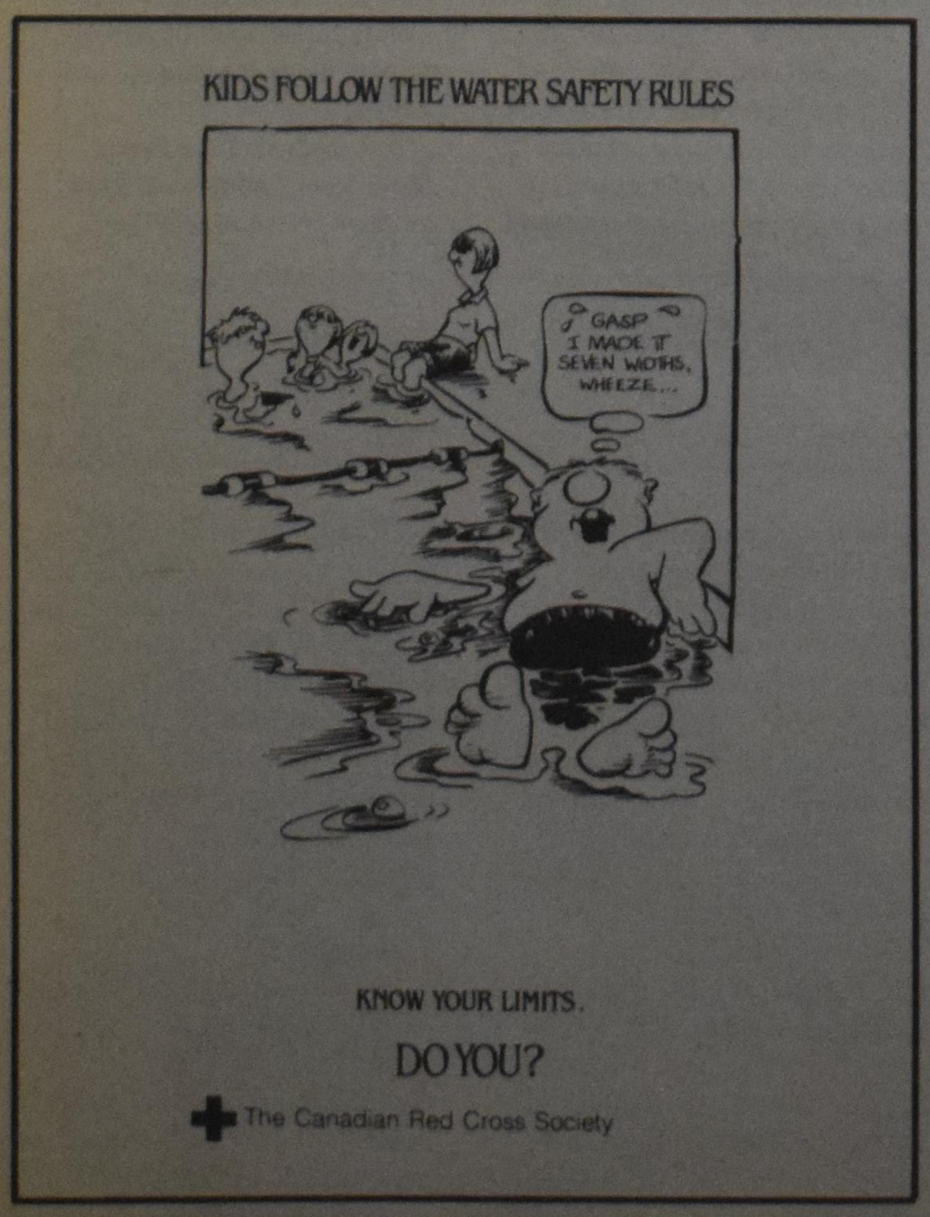
"My process of redemption was two ways," he explains. "First, I had to deal with the fact that I was crippled for life. Without Christ, I don't think I would have recovered." But even more deeply, Molebatsi had to deal with feelings about white people. "It was hard for me to believe that a white person could truly be born again. It did not seem possible because of the kind of attitudes that I've seen in white people. I had to come to terms with those scriptures that taught us to love our enemies."

"Out of this tremendous brokenness, God has really redeemed me," Molebatsi affirms, but he confesses that it is a daily struggle.

Molebatsi became a Christian through the witness of high school students who were a part of Youth Alive. He was discipled by a white North American missionary, Allan Lutz.

Today, as the head of Youth Alive himself, Molebatsi is constantly called on to express the evangelical viewpoint in social justice issues. He lives in Soweto with his wife and three sons.

InterVarsity Christian Fellowship, an interdenominational campus ministry, has 640 campus chapters in the United States and numerous other chapters at university campuses in Canada and elsewhere. Established in 1941, it is preparing to celebrate 50 years of engaging the college campus with the gospel of Jesus Christ.


KIDS FOLLOW THE WATER SAFETY RULES
GASP I MADE IT SEVEN WIDTHS, WHEEZE...
KNOW YOUR LIMITS.
DO YOU?
The Canadian Red Cross Society

Lutheran Church suspends congregations over ordination of homosexual clergy

SAN FRANCISCO, Calif. (EP) — The discipline committee of the Evangelical Lutheran Church in America (ELCA) has suspended two San Francisco churches for refusing to follow church policy on ordination of gay clergy. Both churches have been suspended for five years — until Dec. 31, 1995 — and could be expelled from the ELCA altogether at that time.

Phyllis Zilhart and Ruth Frost, a lesbian couple formerly of Minnesota, were in the news last January when they were ordained by the St. Francis Lutheran Church in San Francisco but refused to take vows of celibacy as required of homosexual clergy by the ELCA constitution. The two had not been certified for ordination by the ELCA. The First United Lutheran Church in San Francisco was also suspended for ordaining Jeff Johnson, a gay man, for the same reason.

During the time of their suspension, neither of the churches will be permitted to send voting delegates to church conventions. The action does not apply to individual church members or ordained ministers under call, who will continue to be eligible to serve on councils, boards and committees of the church.

The committee said that the disciplinary action it took was "severe," but added that "a majority of the committee believes it must be when a basic criterion of ELCA membership has been and continues to be disregarded."

ELCA Bishop Herbert W. Chilstrom called the actions of the two congregations "unacceptable and regrettable," and said that for the unity and integrity of the church, uniform standards are needed for ordained persons.

"Amid the grief that this situation causes us and the whole church, we affirm the conviction that the gospel is for all people, including gay and lesbian persons," he said. "We are heartened by the number of synods and congregations that have initiated special studies and dialogues in the area of the church's understanding of human sexuality."

Charges filed against the congregations and the three gay clerics are unprecedented in the three-year-old history of the church, which has experienced much turmoil since its merger in 1987. The ELCA, whose membership is made up of both liberal and conservative churches, is deeply divided over a variety of social and theological issues.

The Rev. James DeLange, senior pastor at St. Francis, minimized the action, saying that his congregation will probably not even notice a change, since the church receives no funding from the ELCA.

See Church News on page 19 ...

FEATURES

Hospitable Ukrainians in a changing land

John Byl
July 9, 1990

Crossing the border from Hungary to the Ukraine was an experience few of us will forget. We were not sure what to expect, but a lengthy lineup of vehicles greeted us on the Hungarian side; since buses have right of way, our bus advanced right to the border. After an hour we were on our way to the Soviet crossing; you need to go through customs when you leave the country and when you enter.

Crossing a bridge between the border crossings, we noticed the electric fence going along the road and the barbed wire fence running the length of the border. After some paper work the bus advanced over an opening of the road so that the bottom of the bus could be examined. It took an hour before we were permitted through the Soviet border. As we left the border we drove past a five-kilometre lineup of Ladas awaiting to leave the Soviet Union. At the end of this line, a police car stopped us so that our hosts could pop open bottles of champagne to celebrate our arrival. I was part of a delegation attending the 19th Annual Students Games in Uzhgorod, Ukraine, and my week-long stay in Uzhgorod provided many memories. Uzhgorod is a city of 116,000 people in eastern Ukraine, only minutes from the Czechoslovakian and Hungarian borders.

As we learned later, we were wisked through the border in only one hour because of political pull from the Soviet side; normally it would take a bus a lot longer. Cars are processed at a rate of 20 per hour, and those at the end of the line could expect a three- to five-day wait before crossing the border. Apparently many of those people in these cars are involved in the black market, but more on that later. Our hosts' warm welcome was typical of their generous hospitality throughout our stay.

We paid for our travels to Budapest and our hosts cared for our travels to and from there and cared for our accommodation and food costs while in the Ukraine. They lodged us in one of the city's finest hotels. This 14-storey hotel had rooms much like a Western hotel; mine had two twin beds, a coffee table with two comfortable chairs, a chest of drawers, a television, a three-piece bathroom with a tub and lots of water. We were told that if you did not bring an item along, you could not purchase it in the U.S.S.R. However, the hotel room was complete with towels, water plug, soap and toilet paper. Once outside the hotel things were different. I did not see any shampoo in stores and three times found myself in a washroom with no toilet paper or simply a supply of old newsprint.

Our meal schedule was as follows: Breakfast at 9:00 a.m., lunch at 2:30 and supper at 7:30. Breakfast usually consisted of several slices of cheese and sausages with bread, mineral water — which tasted like alka-seltzer — and apple or plum juice. Lunch and supper usually consisted of cole slaw, a bowl of salty soup, lots of potatoes, a two cm cube of pork, tomatoes and/or cucumbers, all floating in a sea of gravy, with a pastry for dessert. I was told that heart problems are high in the Soviet Union; their high fat and salt diet must undoubtedly contribute to this. The pastries were delicious, not nearly as sweet as our overly-sweet Canadian pastries can often be. This would do them good, since dental care is apparently poor and prevention of tooth decay using toothpaste is scarce. Items such as dental braces are almost unknown in Ukraine. What we did miss was cold drinks. Although our hotel provided us with ice, once we left the hotel, all drinks were served at room temperature. Refrigerated drinks are a luxury. Once in a while a translator would ask if the food was what we were accustomed to. If the person they happened to ask suggested something different, the next day it was changed. They intensely wished to please us.

Time to change

The meal times are unusual in one respect but not in others. Uzhgorod was on Moscow time, two time zones to the east of what they should be. While we were there, for the first time in years, they changed the clocks one hour and on September first the clocks will be changed an additional hour so that they will be in the same time zone as Hungary, the time zone in which they should be. Although this could be looked at as simply a practical change, the shift in time zones is also a small act of distancing themselves from Moscow; it is a small act of independence.

We had arrived several days prior to the games and were provided with several tours in the city and in the beautiful Carpathian Mountains just outside the city. At official functions they often treated us to tasty treats, offered gifts and usually had several toasts. Vodka was the drink used for these toasts. We were told that consumption of alcohol has been a considerable problem in the Soviet Union. Though vodka flowed freely at our gatherings, it was extremely difficult to get for the ordinary citizen. Beer is almost impossible to obtain. Champagne seemed the most common and readily available alcoholic beverage. I only saw one drunk in my stay in Ukraine; the militia quickly took him away.

The cost of food and drinks, for that matter the cost of any goods, is extremely cheap for Westerners. We went out for dinner once with four people. Our meal consisted of a small fried trout, rice, tomatoes and cucumber and a glass of juice. The total bill was 11 rubles. Approximately six rubles equals a dollar; the meal cost us $1.83, or 46 cents each. Their whole-grained and delicious bread is even cheaper and readily available, it costs 30 kopecks; approximately five cents a loaf. I bought a cotton shirt and dress for my daughter for 20 rubles, or $3.33.

To say that items can be purchased for little money does not mean they are as easy to purchase for those living in the Ukraine. For one, the selection of items is very limited. There is little variety and the shelves are generally stocked with only a few items. It is not uncommon to find shirts hanging sideways on a shelf so that a five-metre long shelf will be filled with 10 shirts, or even to find simpler items such as the same potato masher occupying two metres of shelf space. Second, items such as meat and soap are carefully rationed. Even if you had the money to purchase meat and it was available, you are limited by the number of ration cards you have. Third, items cannot be easily purchased by Soviets themselves. They simply do not have the money. A teacher makes 3,000 rubles a year or 500 dollars; while a waitress might earn 2,000 rubles and a physician 4,000 rubles.

Best face for visitors

The locals appreciated the Games. We were told that the stores were being better stocked just prior to the games. Once the games were over and the guests had returned home, the shelves would be back to normal.

The trend in housing is towards large, high-rise apartments. Due to the cost of quality material, and one wonders at the workmanship, many buildings look old even though they were recently built. For example, in Uzhgorod, two years ago they built a large new building to house their theatre and art gallery, large sections of the outdoor plastered facing have already fallen off. Small apartments can be purchased from the state for three to four thousand rubles while free-standing homes will cost between 40,000 and 60,000 rubles, the equivalent of 15 to 20 years of earnings for a teacher. There must be no lawn mowers or weed-eaters in the city. Most yards lacked grass and were completely full of fruit trees, vegetables and grape vines. On the boulevards where there was grass it was high and when we did see people cutting it, it was with the use of a scythe.

I jogged or walked by myself or with others from our Canadian delegation in complete freedom. We were never followed, something we were told would not have happened a year ago. It would not be difficult for someone to find me, since I could not speak the language and I often wore shorts, something we saw none of the local men do. In the hotel there were desks by the elevator on each hallway. Though no-one usually sat there we were told that it was common to have those desks continually occupied only a year or so ago. People would sit at those desks and monitor who went into whose room. Upon returning from a bus tour once, three of our delegation decided to look at a department store across the street from the hotel. Our translators immediately asked where we were going. When we told them our plans they volunteered to go with us to help us translate. This happened more than once. Though we wondered if they did this to keep track of us, we assumed they did it to help us.

The people themselves sensed increased freedoms as well. For example, it is now acceptable for a person to attend church and hold a job, such as a teacher. This was not possible a year ago. According to one person, this has had an affect on the church, which recently has many more young people attending. In the world of sport there is also much more freedom to travel, both within and outside of the country. We were also informed that because of recent changes in the Soviet Union there will be increased emphasis on massed participation and a lessening of emphasis on elite sport.

One might have expected to observe more emancipation of the women than in the Western world. However, some of our athletes who were billeted in homes noted how it was the women's job to be in the kitchen, to prepare the meals, to set the table .... Also, the clerks in the department store, other shops and in the hotel, were mainly women. It was the men who repaired the streets, were police officials, customs officials, taxi drivers and leading political figures.

No Christmas vacation

Their school calendar is much like ours. A child begins school at the age of seven and graduates at Grade 10, though recently they are changing this to Grade 11. For those going to university, a basic degree takes five years. The school year runs from September through May. In June students take a two-week intensive course in some area of specialization such as English, French or Math. Following this there are several weeks of practical learning, such as fixing the streets, and then some holidays. The school day usually begins at 9 a.m. and stops at 2 p.m. Classes are 45 minutes long. Students receive five-minute breaks between classes and one extended break of half an hour. Classes usually have approximately 35 students. Since they do not believe in Christmas or Easter, they do not celebrate those holidays but do have a break during the first two weeks of January.

I visited several athletic facilities in Uzhgorod. They have one outdoor 50-metre pool complete with electronic timing; a beautiful pool. They also have two indoor pools. In addition, they had nine tennis courts, three running tracks with soccer fields, and several outdoor basketball and team handball courts. Adjacent to schools were small playgrounds, usually with swings, steel structures and parallel bars.

We wondered about whether people have much incentive to work. We recalled the incredible bureaucracy at the border and saw the tedious jobs people have, almost as if to

"I did not see any shampoo in stores and three times found myself in a washroom with no toilet paper ..."

"A new car, a Lada, costs approximately 3,000 rubles, or a year's wages for a teacher."

make sure there is no unemployment. We visited a pioneer village and outside each home there was a woman responsible for that particular home. Each home was spotless. Though several of these museum houses had authentic clay floors there was no dust on the floors and not a stitch out of place. Even the blacksmith's shop was spotless, with all the tools precisely organized on a work bench. However, almost all the women sat with expressionless faces, putting in time. In the department store we visited, each aisle had a cashier. In North America we might do that for security reasons, but it seemed they did it in Uzhgorod to keep people employed. One night we called the desk in our hotel and informed them it smelled a bit like something was burning. They told us they would have someone look into the matter; we never saw anyone. We asked if stores were open on Sundays. We were informed that sometimes they would be open at the end of the month. Some employers get a commission and their stores would be open one extra day to try to sell more of their wares. Would they have a sale to clear more items? No! The prices are always the same. A member of our group tried calling home. It took seven hours. Why? It took that long to convince an operator that she should do it. Most of the others would hang up.

Profitable black market

I spoke with someone in the black market. He says that he goes to Hungary once a week and buys 40-50 blue jeans at $25 U.S. a pair. He has a network in Ukraine through which he sells them for $45 U.S. This gives him a profit of at least $800 U.S. a week. Even if one took expenses off and argued that he was boasting, perhaps he was earning $300 a week. This would approximately equal 100,000 rubles a year, a sizeable income by Ukrainian standards.

To control the economy, rubles are not allowed to leave the country. Customs officials control this. If you exchange dollars to rubles you get a receipt. When you purchase some items you get a receipt. When you cross the border again and you exchanged more rubles than you have receipts for, you must have extra rubles and will need to provide an explanation for that. If you have fewer rubles than receipts than you exchanged your money for rubles in a place other than the bank — on the black market American dollars will fetch 12 rubles, twice as many as in the bank.

A new car, a Lada, costs approximately 3,000 rubles, or a year's wages for a teacher. We did not see any service stations in the city, but we did see many cars with their hoods up. People who own cars need to be mechanics and are forever tinkering with their cars. We noticed two gas bars in the city, both with long lineups. Pollution control devices are non-existent. If you have the misfortune of standing near an intersection when the light changes to green, you would swear you had just drunk a glass of gasoline mixed with some oil. The blue haze over the intersections is so thick you can barely see through it.

When I returned home the first thing I did was to get a drink of cool water from a drinking fountain. Upon my return home I had to stop each time I entered a Canadian store; the quantity and variety of products is overwhelming. Sitting on my front steps I am equally overwhelmed at the prosperity and freedom we enjoy in this country. When my children complained at dinner about some of their food, I could only sit quietly and think of my Ukrainian acquaintances. It would not hurt for our standard of living to drop a little.

The purpose of our trip was athletics and getting to meet the people. These recollections are really about some fantastic people who were the most gracious hosts in a country that was "liberated" in 1944. A liberation that appears to have effectively stagnated 50 years of a nation's life. One hopes that the reforms Gorbachev is developing will have positive effects. The incredible stagnation and bureaucracy pose extraordinary odds against the development of this nation. One hopes and prays for these beautiful people, that the proposed changes will work.

"It would not hurt for our standard of living to drop a little."

John Byl teaches physical education at Redeemer College and attended the 1990 International Student Games in Ukraine.

19th International Student Games: competing while making friends in other cultures

Student Games mascot.

John Byl

Uzhgorod, Ukraine, played host to the 1990 International Student Games for two days early last month. The athletes, all under the age of 16, competed in a selection of track and field events, 100-metre swimming races, tennis and table tennis. Winners received gold, silver and bronze medals; all participants received diplomas.

Metod Klemenc, a physical education teacher from Yugoslavia, founded the games 19 years ago. He envisioned a world in which children of various countries could easily meet each other, visit other lands and learn about the culture and customs of other nations.

The International Olympic Committee supported these games and 1968 marked the first games, held in Celje, Yugoslavia. In 1968, three cities participated in track and field. Subsequent years saw the addition of other events and cities.

At the 1990 games, 23 cities participated. Participants came from Western and Eastern Europe, the U.S.S.R., Israel and Canada. The intention behind using cities is to provide opportunity for athletes who are unlikely to make the national team to participate in an international contest. Each city can bring a maximum of 40 people, including adults.

Each participating city pays its own travel costs but the host city covers all other expenses during the competitions.

It appears that next years' games will be held in Bratislava, Czechoslovakia; the 1992 games will likely be in Darmstadt, Germany and the 1993 games may be in Hamilton, Ont.

Colourful display

The games' formal opening took place in the 5,000-seat main stadium. This consisted of a magnificent two-hour display of dance and gymnastics by hundreds of children dressed in colourful native costumes.

It took a team effort by the citizens of Uzhgorod to carry out these games. In the days prior to them, children weeded patio stone areas, men and women cut the grass with scythes, painted the bridges by streetlight until well into the night, and during the competition, police escorts led the athletes' buses to and from the playing sites. Only cars with special permits were allowed to drive in the city during those days. Reporters were present from Soviet television and newspapers.

The contests themselves were lively events, accentuated by the constant whistling of the locals encouraging their athletes. The temperatures were a balmy 30 degrees celsius with 60 per cent humidity. This made the water warm at the 50-metre outdoor pool. Athletes at the tennis courts were hot on the unshaded clay courts. The heat probably most affected the table tennis athletes who played inside a large gymnasium with windows but no air conditioning.

The level of performance varied, but no athlete was completely out of the competition. The top athletes performed with respectable winning times; for example: 100 m at the track: girls - 12.30, boys - 11.75; and 100 m freestyle at the pool: girls - 1.03.98, boys - 56.54.

Strengthening friendship

A main focus of the games is to "strengthen friendship among the children of the globe engaged in sports." This occurred most obviously in the trading of hats, pins, banners, T-shirts and uniforms. By the end of the games if you saw someone in your team's uniform, it was unlikely to be one of your teammates.

As with any athletic contest, disputes about the rules are almost inevitable. Due to the young age of some officials and some rule changes made mid-stream without adequate explanation, some difficulties arose that could have been avoided. A better-organized officiating staff would have left an even more positive spirit in everyone's minds and hearts.

The closing ceremonies were less formal but gave all participants another taste of Soviet culture. It consisted of two hours of dance, comedy, gymnastics and two youth groups playing mellow rock and roll.

As athletes and participants we left the Ukraine enriched by the experience of meeting so many different people. We remember the tremendous effort displayed by our hosts. We are reminded again how great a world it could be if we all lived in peace with each other.

John Byl teaches physical education at Redeemer College and attended the 1990 International Student Games in Ukraine.

Logo for Student Games.

Feature

Duchess of death: Agatha Christie

Photo: C.C. files

Agatha Christie with her second husband, Max Mallowan.

John McGowan

Some critics were unkind to her. She knew nothing about pistols or revolvers. An intensely private person, her crime novels have been translated into 103 languages and have sold over four hundred million copies. Only the Bible and Shakespeare have outsold Dame Agatha Christie, who was born 100 years ago.

During a 1922 visit to Canada Christie spoke glowingly of the fall in Ottawa. Troubled with neuritis she felt fortunate to discover a "cure" in Banff. Urged to try the town's hot sulphur springs she was delighted after four days to find the pain, for all practical purposes, gone. Lake Louise remained for a long time the most beautiful place she had ever seen.

Christie was born Sept. 15, 1890, in Torquay, a town on the south coast of England. Her American father died when she was 11 years old. During a minor illness her mother suggested that instead of telling a story, as she usually did, she should write it down.

A novel followed while in her mid-teens. The house was always filled with books and reading was encouraged. Later in life she remembered her mother warmly by saying, "The women like my mother had good minds. They read and studied and were exceedingly interesting to talk to. Now people can often only talk about one thing."

From the vicarage to murder

A Christian, Agatha Christie continued her mother's habit of calling regularly at the vicarage.

The beginning of the 1914-18 war put an end to the glorious social life that had carried on in Torquay from Victorian days. Christie took up nursing. She was now married to Lieutenant Archibald Christie who was posted to Europe.

After two years as a most competent and efficient nurse she was promoted to the dispensary. There she learned something about poisons. Story ideas began to flicker in her mind. She needed a central character. A sinister-looking man with a black beard. A Belgian perhaps. An inspector with a certain knowledge of crime. Hercule Poirot was introduced to the world in 1920 through the pages of *The Mysterious Affair at Styles.*

The mericulous and tidy detective was to be linked with his creator for 56 years. But on his first outing he did little for the cash registers. The contract stated that no royalties would be paid until 2,500 copies had been sold. Total sales fell 500 copies short.

Two new sleuths were introduced in 1922 in *The Secret Adversary* — Tuppence and Tommy Beresford. Christie now began a book a year marathon, ensuring her place on the bestseller list for the rest of her life. *Murder on the Links* told the story of a millionaire murdered on his own golf course while *The Man in the Brown Suit* finished up with a corpse found electrocuted on the London subway.

Not immune to adversity

A classic, *The Murder of Roger Ackroyd,* was unveiled in 1926. But this was to be a troublesome year. Christie disappeared in December. Her husband was suspected of her murder. Local ponds were dragged and a nationwide search begun.

Eventually she was discovered in an elegant hotel in Harrowgate, guising under the name of Miss Neale. Her husband arrived to take her home, fighting the newshounds all the way. The whole affair went unexplained, but a year later the Christies were divorced.

Murder at the Vicarage appeared in 1930. This time there was no Hercule Poirot. The sleuth was Miss Marple, a fussy, spinsterish old lady who always expected the worst of everyone and everything.

Christie claimed she didn't know how this new character came about. Nor did she know that she was to become a rival to Hercule Poirot.

"You don't write your own fate, your fate comes to you," was one of the crime writer's favourite maxims. It proved true when a change in travel plans took her to Baghdad. This eventually led to her marrying Max Mallowan. He was knighted in 1968, becoming one of Britain's most distinguished archaeologists.

Stories from life experiences

The Orient Express became part of the fabric of Agatha Christie's life. For a time she travelled on it every year with her husband. Then it became the setting for one of her most successful novels. It was also to be the film made from one of her books that she enjoyed most.

The '50s were the golden years in the theatre for Agatha Christie. An 11-month run began for "The Hollow." At tne beginning of 1955 her name was in lights outside three of London's most famous theatres. The plays were "Spider's Web," "Witness for the Prosecution" and "The Mousetrap." While "The Mousetrap" was beginning a run that continues to this day, "Witness for the Prosecution" was also a great success on Broadway.

In the London suburbs of Kensington and Hammersmith there are 18 Harris Homes where elderly women of limited means live out their lives in a contented atmosphere. At first the administration of the homes was carried out by a penny-pinching Victorian charity. But once Agatha Christie was allowed to study the organization, she gave generous amounts of money for upgrading. She also shed a great deal of her own shyness when talking to the residents. They were like the characters she had been talking to in her books for over 50 years.

Leading children to literature

Children always played an important part in her life. She set up the Agatha Christie Trust for Children in 1969 to help deprived and physically handicapped children. An annual event which she initiated, the Mallowan Literary Prize, encouraged children in the art of writing.

The funeral service for Agatha Christie took place on Jan. 16, 1976, meticulously planned by herself. She was essentially a modest woman and would likely have been amused by the comment of a London bookseller who said, "All she had to do in those last years was to rewrite a page from a seed catalogue and it would have sold. She had become a legend in her own time."

John McGowan is a free lance writer from Scarborough, Ont.

Peter & Marja can be found on page 15.

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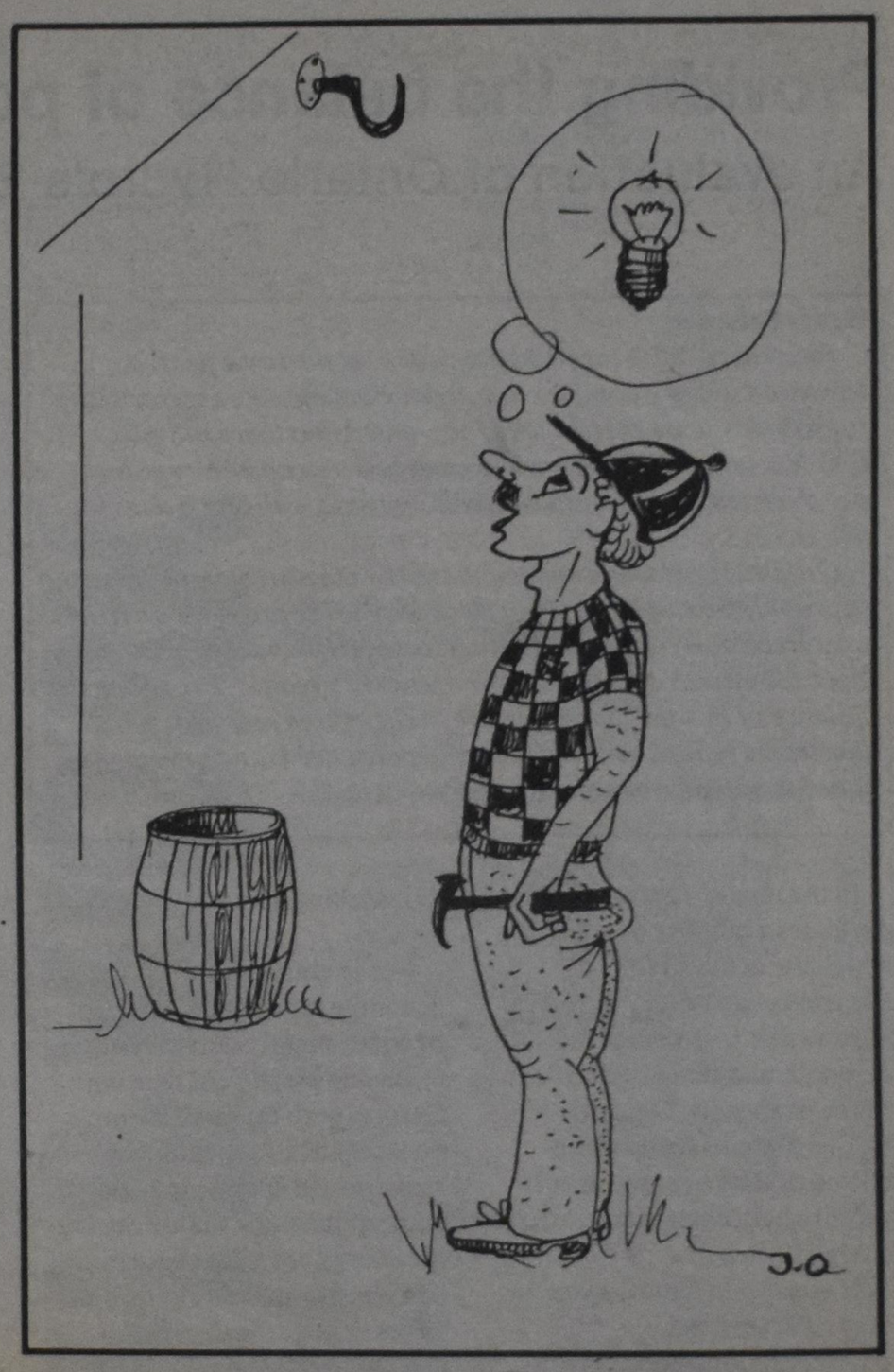
Presence of mind: A parable



John J. Oosterdag

Dear Mr. Goodhands,

Thank you for your letter of July 13, by which you informed me that you had some difficulty understanding the chain of events that caused my unfortunate accident.

Your company, the Accidental Assurance Company of Canada has served me poorly so far. I have explained my unfortunate mishap in several letters and still there is some confusion as to what exactly took place. Therefore, I will give you a comprehensive and detailed account of what took place the weekend of April 1 this year.

I own a modest cottage on Meech Lake which was in need of repairs. In order to fix the roof and rebuild the crumbling chimney I secured the help of a Mr. Jake Burb, a man of no fixed occupation but a willing worker.

I had a load of new bricks and shingles delivered to my cottage, and on Friday, March 31, we set out from my home in my Chevy pick-up to begin the repairs.

We arrived quite late since it is a long trip from our town to the lake. Mr. Burb declared that he was hungry and thirsty when we arrived, so I sold him two bottles of beer that I found in the refrigerator. He also purchased an egg sandwich from me.

Since it was too late to work, we made ourselves comfortable. There being only one bed to sleep in, Mr. Burb spent the night on the floor and, in spite of his 69 years, he was in good shape the next morning.

I had agreed to pay him four dollars per hour for his help; so, on Saturday, that being the first of April, we started early. As I held the ladder, Mr. Burb carried a load of shingles up to the roof, but he refused to do the same with the bricks.

I then noticed a sturdy hook fastened to the gable and quickly visualized a hoisting device that could be used to transport our materials from the ground up to the roof. A rope was slung over the hook and an old but sound rainbarrel was fastened to one end of it. So, a dozen at a time, I hoisted up the bricks.

By noon we had repaired the roof and we placed the left-over shingles in the barrel that I had pulled up, with the rope below fastened to the bumper of my Chevy.

Mr. Burb purchased another bottle of beer and a sandwich and we paused for lunch which we ate sitting on the roof.

Mr. Burb related to me his experiences of building his church many years ago, describing it as a truly congregational effort.

Since Mr. Burb is a Christian he did not want to work Sunday. That meant we had to work rather feverishly to rebuild the chimney before dark. Fortunately, it took far less time then we had expected and after we finished our lunch it took only two hours to finish the job.

I climbed down the ladder while Mr. Burb placed the left-over bricks in the barrel, as well as the broken ones we had replaced. I untied the rope fastened to the bumper of my Chevy in order to lower the barrel to the ground. However, as soon as I took hold of the rope, I realized that the weight of it was far greater then I had anticipated. It lifted me off my feet and I slammed into the opened door of my cottage receiving a nasty blow to my knee.

With great presence of mind I held on to the rope that now pulled me swiftly to the roof. While I was going up, the barrel came down and half-way we met. I was dealt a painful smack in the face but, again with great presence of mind, held on.

After striking my feet violently, the barrel continued its descent while I, with increasing speed, moved up. Then, below me, the barrel crashed noisily, spilled some of its load. At the same moment I was thrown fiercely at the hook above.

That confounded barrel was now lighter than I and the whole thing happened once more in reverse.

The barrel went up as I came down and half-way we met. It struck me heavily from below, bounced off my stomach and slammed, in turn, into the hook.

At precisely the same moment I landed painfully on the ground and was hit on my head by a brick. It was at this moment that my presence of mind left me and I let go of the rope.

One more time the blasted thing came down. By then I was in no shape to move quickly and, sitting in the grass helplessly, among broken bits and pieces, received the final insulting blow.

I found myself looking at the sky, on my back in the grass. From the roof the face of Mr. Burb looked down on me. The poor man was visibly shaken by my ordeal. Tears welled from his eyes. Fortunately, I was not too badly hurt. Mr. Burb, however, needed some time to calm down.

On our way back from Meech lake the poor man frequently burst into uncontrollable sobbing spells, and, being a compassionate person, I gave him an extra four dollars which he refused, assuring me that he was compensated to his full satisfaction.

Because you already have the doctor's bills I submitted to you earlier, and now have this detailed report, I expect this claim to be settled promptly.

Yours truly,
Brian Ballooney

John Oosterdag lives in Mississauga, Ont.

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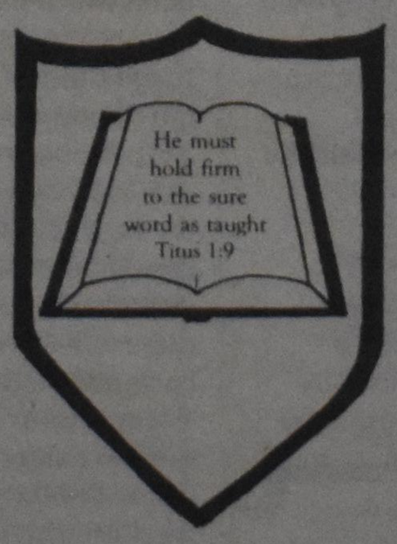

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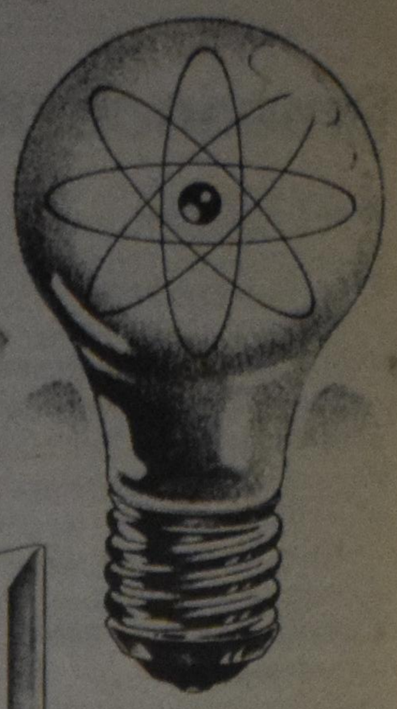
Providing the balance of power:

An evaluation of Ontario Hydro's 25-year plan



Henry Brouwer

Electricity. With the flick of a switch we turn on a light, a television set, or a complex industrial machine. We use electricity for so many tasks that we take for granted that there will be a limitless supply. It is only when we experience an interruption in our electricity supply that we really appreciate all that it does for us.

Ontario Hydro has been mandated by the province of Ontario to provide a reliable source of electricity to the province's citizens. Last December, Ontario Hydro released its plan for meeting the electricity needs of Ontario over the next 25 years. "Providing the Balance of Power," an expensive, well-written and well-illustrated report, outlines the anticipated needs and proposes a number of plans to meet the expected demand.

ontario hydro

In the report, Ontario Hydro proposes a number of ways in which the demand for electricity can be met. A logical approach is to decrease the demand, and that is indeed one of the proposals. Ontario Hydro plans to spend three billion dollars over the next 10 years to help customers use less energy.

If you live in Ontario you may have seen the advertisements recently from Ontario Hydro offering a rebate if you purchase an energy-efficient shower head. In addition, the company is also providing incentives to commercial and industrial users to reduce electricity demand by subsidizing the cost of installing energy efficient devices.

For example, lighting accounts for about 37 per cent of commercial electricity use; replacing inefficient lighting fixtures with more efficient ones results in a substantial reduction in energy demand while at the same time reducing the energy costs for the user. Electric motors require about 73 per cent of the electricity used by the industrial sector; again, energy efficient motors, already in wide use in other parts of the world, could reduce the demand. Ontario Hydro will also do a free energy audit of businesses in the province and suggest steps to reduce electricity demand.

The reason for providing financial incentives to use electricity more efficiently is that any decrease in demand means that Ontario Hydro will not have to provide costly generation and transmission facilities. Through this plan, the company hopes to reduce the increase in demand by 4800 megawatts (MW) — equivalent to about five CANDU nuclear reactors. But additional generating capacity will still be required.

New sources

Where will this additional generating capacity come from? The plan favoured by Ontario Hydro would involve the purchase of electricity from Manitoba, developing new and upgrading older water power stations, increasing the number of both fossil fuel (natural gas and coal) and nuclear power stations and encouraging non-utility generation. The latter is often referred to as co-generation and is at present used by some larger industries. Instead of burning natural gas or coal for heat only, it is more efficient to use the high temperatures from the combustion process to produce steam to drive a turbine to generate electricity and then use the remaining heat as required by the industry.

Alternative sources of energy for producing electricity, such as wind or solar, are not even being considered in the report, except for isolated areas where the cost of fuel would be very high. At the present time, the cost of solar cells and wind generators is higher than the conventional means of producing electricity. Perhaps if more money were spent on developing these alternatives, they would prove to be both cost-effective and, more importantly, less environmentally damaging.

All of the proposals put forth in the 25-year plan for generating electricity will have an environmental impact. Water power involves building dams which will disturb the local ecosystem; burning fossil fuels results in the release of nitrogen and sulphur oxides (responsible for acid rain) as well as carbon dioxide (one of the gases responsible for the green house effect); nuclear reactors produce hazardous radioactive by-products harmful to all living organisms. The emission of nitrogen and sulphur oxides can be controlled through the use of special burners or scrubbers, although some will always be released.

Wasteful Canadians

Canadians have the dubious distinction of being the highest per capita energy users in the world. Although the plan proposed by Ontario Hydro encourages more efficient use of electricity, it does not address the question of lifestyle or of our excessive energy use. We have the technical ability to meet the energy needs of the next 25 years, as this report ably demonstrates. But can the earth continue to sustain the consumer and industrial activity that this report presupposes? The long-term effects of continuing to spew out large quantities of pollutants into the atmosphere are simply unknown. Nor do we know the long-term effects of exposure to low levels of radiation. At a time when nations are calling on each other to cut back on atmospheric emissions, Ontario Hydro is proposing to increase its emissions of carbon dioxide, although it is planning to decrease the quantities of nitrogen and sulphur oxides through the use of pollution control equipment. At a time when there is a great deal of concern for radioactive wastes, Ontario Hydro is proposing to build more nuclear reactors.

Critics of Ontario Hydro's plan believe that a much greater effort needs to be put into energy conservation. The question is one of responsibility — is it Hydro's, the Ministry of the Environment's, or the consumer's? Ontario Hydro's chief executive, Robert Franklin, said recently that the utility exists to provide low-cost, reliable power as needed and that conservation is the task of the consumer. But as long as we continue to pay low rates for electricity, it is not likely that the consumer will, of his or her own accord, reduce demand. In projecting the costs of the 25-year plan, no consideration is given to the costs associated with increased environmental pollution and the resulting social consequences.

Education alone not the answer

Educational efforts, important as they may be, are not sufficient by themselves to reduce energy demands by consumers. Perhaps an escalating rate scale needs to be introduced so that the more electricity used, the higher the rate. The present rate structure does not encourage conservation — in Hamilton, Ont., for example, the monthly residential cost is $9.79 per kilowatthour (kWh) for the first 250 kWh and $5.64 per kWh for the remaining amount used. Most households would use between 500 and 1000 kWh per month and hence simply reversing the rate structure would provide a greater incentive to conserve.

This fall, the Environmental Assessment Board will review the proposed plan and public interest groups will have an opportunity to respond to the recommendations. The board may accept, modify, or reject the plan and only the provincial cabinet can reverse its decision. The decision will have a lasting effect on our province, since it will set the general direction for energy use over the next 25 years.

As users of electricity, each one of us, no matter where we live, needs to heed the call to use electricity wisely, not just because it saves us money, but because we are using a resource that God has given us. Every time you turn off the lights in an unoccupied room or purchase an energy-efficient appliance or do without the latest gadget, you reduce the impact that your activities have on the environment. The less energy we consume now, the less damage we do to the environment and the more resources we leave to our children and grandchildren.

The report, "Providing the Balance of Power," is available free of charge from Ontario Hydro, 700 University Ave., Toronto, ON M5G 1X6. They also have many additional brochures available dealing with energy conservation.

Henry Brouwer is professor of chemistry at Redeemer College, Ancaster, Ont.

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Dutch Canadian bi-weekly changes hands

Stan de Jong

BURLINGTON, Ont. — One of the oldest Dutch language newspapers in Canada has been bought by two Hamilton-area businesspeople. Theo Luykenaar and Bas Opdenkelder have taken over *De Nederlandse Courant* from Theodora Schryer who has published the paper out of Scarborough, Ont., for the last 20 years.

Luykenaar, who is also president of his own consulting firm, will be the new publisher. The position of managing editor goes to Opdenkelder, whose background includes a career in typesetting, graphics and printing. Both men own the Dutch Heritage Group Inc., a company currently under contract to the Hamilton Holland Club to co-ordinate the inaugural "Hamilton Holland Festival" scheduled for June 1991.

De Nederlandse Courant is in its 35th year of publication and claims to be the oldest Dutch-language newspaper in Canada. In the July 9 issue Schryer wrote a farewell looking back on her 20-year involvement as editor, stating that it had been her goal to publish a paper for *all* Dutch immigrants in Canada.

"I wanted to keep it a neutral paper, suitable for everyone, independent from religious conviction or political belief. I believe that I succeeded in that considering the many letters of appreciation I have received over the years." *(SDJ's translation).*

Opdenkelder, in a news release, stated that the paper will continue to emphasize news from the Netherlands — in the Dutch language. He added, however, that the paper's English content will be increased.

"We have to be realistic and be able to attract second and third generation Dutch-Canadians," said Opdenkelder.

De Nederlandse Courant will now be published from "Interchange House," an historic stone house located behind the Burlington, Ont., Holiday Inn.

According to the release, the paper has 3,900 subscribers in Canada and the United States with another 400 papers sold through Dutch stores in Canada. Estimated total readership, based on a survey by Schryer, which includes pass-on estimates, is about 20,000.

Peter and Marja are IN

Dear P & M:

Can you say something about congregational prayers in your column. Is it a widespread custom in all denominations to have congregational prayers? What should such prayers contain? Sometimes they seem to be too long, sometimes they seem to be too impersonal, sometimes too personal. Are there guidelines available to Reformed churches for helping us understand the nature and scope of congregational prayers?

Dear Standing in the Need:

What used to be called the "long prayer" is a familiar feature in most churches. In the Catholic and Anglican tradition it doesn't seem as long because the petitions are interspersed with congregational responses such as "Hear our prayer, O Lord" or "Have mercy on us, Lord." In Reformed circles the minister traditionally leads the worshippers in a lengthy prayer that covers congregational, denominational and global concerns. There is a strong expectation that hospitalized members of the local church are prayed for by name; woe to the pastor who inadvertently forgets to mention someone who is sick!

Pastors who have received a seminary training from a Reformed perspective have been taught the acronym "ACTS" and often use it as an outline for the congregational prayer. Each of the letters stands for the following words: Adoration, Confession, Thanksgiving and Supplication.

There are many things that this prayer is not. It is not a time to make announcements. It is not a time to summarize and repreach the main points of the sermon. It is not a time to be musically manipulated into making a commitment for Christ. And it certainly is not a time to be lulled into a restful nap by the minister's soothing monotone.

What is the focus?

We could be more creative with the congregational prayer so that our conversations with the Lord are more meaningful. Instead of one long prayer that gathers the local and the global concerns, why not have two shorter prayers. For that matter, why not start the service with a prayer of adoration, limit the prayer of confession to the time set aside for confession and the assurance of pardon, and use the congregational prayer to give thanks and make our requests.

It also helps to have other members of the church lead in prayer. The voice of a congregation member — woman, man or child — can provide a refreshing alternative to the pastor's voice. By asking others, we may be led into prayer concerns that we have not considered before since each person brings a different focus.

Because it is the congregational prayer, it can be helpful to solicit requests from those present. If this is something new for a church, it may take some time before people feel free to say something, but the eventual results are well worth the initial awkwardness.

Two tendencies have also been problematic in this prayer. The one is to be too insular and narrow in our focus by limiting ourselves to local concerns. The other is to be too comprehensive as we try to cover all the bases by touching on every part of God's Kingdom. Variety, balance and an element of surprise ought to keep us alert and involved as we speak with our Lord.

This consideration of congregational prayer makes us especially appreciate the beauty and power of the Lord's Prayer, which perfectly articulates every believer's concerns in six brief petitions. With prayers, as with sermons, shorter usually requires more thought, work and skill than longer.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

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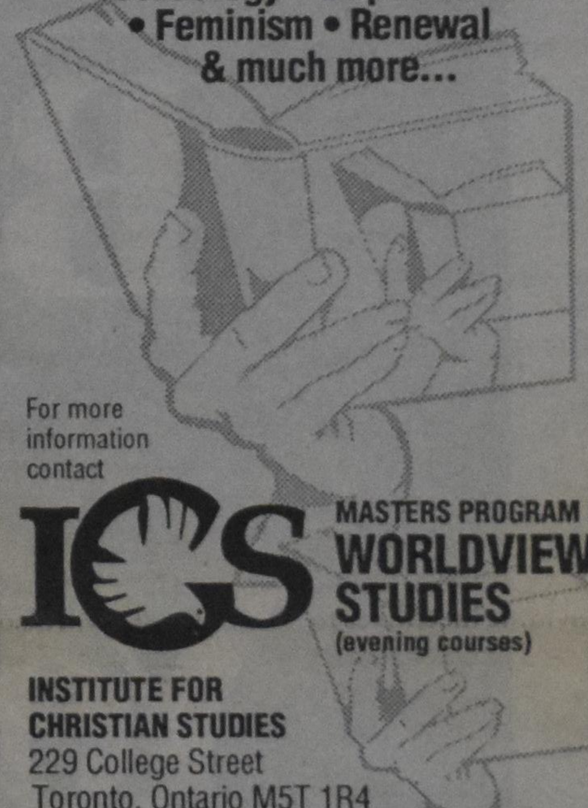

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Personal

Christian, single mom, 46, 5'6" tall, demure, attractive, slim and fit, lives in B.C., likes cycling, skiing, camping and travel, would like to meet a caring, sincere, Christian gentleman to share in a fun, loving and growing intimate relationship. Please reply to: File #2546, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1

Anniversaries

1945 August 28 1990
With praise and thanksgiving to the Lord, we joyfully announce the 45th wedding anniversary of our parents and grandparents,

KLAAS and WILHELMINA HESSELS
(nee Dolfing)

We pray that the Lord may continue to bless you in the years to come.
Congratulations Mom and Dad.
With love from your children and grandchildren:
John & Diane Hessels — Jordan Station, Ont.
Robert, Victoria, Joshua
Home address: R.R.#1, Dunnville, ON N1A 2W1

Births

ADEMA:
"Every good and perfect gift is from above" (James 1:17a).
With joy and thankfulness to our Lord, we, Cor and Betty, rejoice in the birth of another son,

BENJAMIN CORNELIUS

born July 29, 1990, weighing 8 lbs. 10 oz. A little brother for David, Mark and Joseph. Nineteenth grandchild for Walter and Rose Piersma and 36th grandchild for Sid and Anne Adema.
Home address: R.R.#5, Georgetown, ON L7G 4S8

Birthday

Congratulations to Alice Boulogne!

Rotterdam, the Neth. — White Rock, B.C.
1900 August 4 1990
In thankfulness to the Lord for the many years he has allowed her to be with us, we celebrate the 90th birthday of our mother, grandmother and great-grandmother,

ALICE BOULOGNE
(Huibertje Alida 't Hart)

Her favourite song has always been "All the way my Saviour leads me." In 1934 she followed her husband Bastiaan into missionary service in Indonesia. Most of the war years were spent separated from him in Japanese concentration camps, where she fought to keep her children alive. After their reunion they emigrated to Canada in 1951, where Bas became a teacher, first in Lacombe, Alta., and later in Ladner and Abbotsford, B.C., also in Edmonton, Alta.
Being widowed now, Alice uses her time by knitting for bazaars, sending cards to those in her Surrey church family who need it, and by ministering through intercessory prayer.
We love you, Mom, Grandma and Great-grandma!
Her children:
Diny Boulogne — Edmonton, Alta.
Ada & Peter Roeper — Stirling, Ont.
Laverne VanRyk (†Dick) — Edmonton, Alta.
Jack Boulogne — Vancouver Island, B.C.
Her grandchildren:
Alice & Stephen Peters, Karin & Fred Bouma, Connie & Terry Reed, Peter & Kathleen Roeper, Jim Roeper and Cathy Mellow, Fay Roeper and John Sarra, John & Ingrid Roeper, Sid and Don VanRyk, Marion & Julian Hudson, Angela & David Turner, Connie VanRyk, Bruce VanRyk, Levina & Ted Turner, Michele VanRyk, Dick and Stephen VanRyk, John Boulogne, Stephany Boulogne.
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It's up to you to make sure your name is on the NEW LIST OF VOTERS, if you are eligible and wish to vote. Even if you voted in the last Provincial Election you must answer, or provide the information for someone else to answer, the questions the Enumerators will be asking. This will make sure your name does appear on the NEW LIST OF VOTERS and that you can vote.

What you should know about ENUMERATION to make sure YOUR NAME is on the NEW LIST OF VOTERS

The two Enumerators who will soon be calling at your door should produce their appointment form and identify themselves and the purpose of their visit.

If you are at home and if you are eligible, or if someone else can answer their questions, the Enumerators will complete a Form 301 for you and for any other eligible member of the household. Such names should then appear on the NEW LIST OF VOTERS.

If they miss you on their first visit, they will be making other visits or "call backs" in order to make their NEW LIST OF VOTERS as complete as possible.

Can You Vote?

These are the questions the Enumerators will ask.

(1) On Election Day will you be 18 Years of age or over?
(2) On Election Day will you be a Canadian Citizen?
(3) On Election Day will you have resided in Ontario for 6 months?
(4) On Election Day will you be a resident at this address?

They should also ask if there are other eligible Voters resident at your address.

FOR ELECTION INFORMATION, CALL:
TORONTO & AREA 321-1444
OUTSIDE TORONTO 1-800-668-2727

If you have friends or relatives who have difficulty reading, please make them aware of the information in this notice.

Published by the Office of the
Chief Election Officer of Ontario
Warren R. Bailie, CHIEF ELECTION OFFICER

Elections Ontario
A non-partisan Agency of the Legislative Assembly
KEEPING YOU INFORMED

More anniversaries and obituaries on next page.

Classified

Marriages

DE JONG-LANTINGA:
Herman and Stiny de Jong are most happy to announce the marriage of their daughter,

CHRISTINA HENRIETTA
to
PAUL RAYMOND LANTINGA

son of Raymond and Beth Lantinga of Caledonia, Mich.
The celebration will take place, the Lord willing, on August 25, 1990, at 4 p.m., at St. John's Anglican Church, Jordan, Ont., Rev. Jack Roeda officiating.
Mailing address: 1017 Fairmount, Grand Rapids, MI 49506 USA

HOFTYZER-VAN SOEST:
Mr. and Mrs. Ralph Hoftyzer are pleased to announce the forthcoming marriage of their daughter,

YVONNE
to
JEFF

son of Mr. and Mrs. John Van Soest. The wedding will take place, D.V., on Saturday, Sept. 1, 1990, at 6:30 p.m. in the First Chr. Ref. Church, Drayton, Ont. Rev. D. Tigchelaar officiating.
Future address: R.R.#2, Moorefield, ON N0G 2K0

ZWIERS-STRONKS:
With joy and thanks to God, Bert and Tilly Zwiers and Dick and Wilma Stronks are pleased to announce the forthcoming marriage of their children,

ELAINE
and
EDWIN

This celebration of love will be held, D.V., on Saturday, Sept. 8, 1990, at 4 p.m. in Faith Chr. Ref. Church, Burlington, Ont.
Their future address is: 252 Dundas St., Waterdown, ON L0R 2H4

Anniversaries

Valkenburg, Z.H., the Neth. — Woodstock, Ont., Can.
1950 — August 30 — 1990
We give thanks to God in announcing the 40th wedding anniversary of our parents and grandparents,

JACOB FEENSTRA
and
JANSJE FEENSTRA-Dewit

May the Lord continually bless you and watch over you in the years to come.
With congratulations from your children and grandchildren:
Peter Feenstra
Neil Feenstra
Patricia & John Rood
Gerrie, Linda, Robert, Lisa
Marie & Jamie Schneider
An open house is planned, D.V., for Sept. 1, 1990, from 2-4 p.m., Emmanuel Ref. Church, Woodstock, Ont.
Best wishes only.
Home address: 77 Bay St., Woodstock, ON N4S 3K7

Accommodations

Male (student or professional) to share two-bedroom apartment with professional male. In Toronto. Close to York University and TTC. Air, laundry, parking. Quiet neighbourhood. Affordable. Please call Marcel Van Leeuwen at (416) 730-1367.

Seeking female, non-smooking roommate to share three-bedroom "four plex" in St. Catharines, Ont., Available Sept. 1, 1990. College/university students welcome. $204 plus. For details call Gloria or Alice at (416) 646-2267 after 5 p.m.

Anniversaries

Beetgum, Friesland — Edmonton, Alberta
1940 — August 24 — 1990
With praise and thankfulness to our heavenly Father, we joyfully announce the 50th wedding anniversary of our parents and grandparents,

OKKE and MARY (Maaike) ANEMA
(nee Wierstra)

"But now, Lord, what do I look for? My hope is in you" (Ps. 39:7a).
We pray that the Lord will continue to be with you in the years to come.
With love from your children and grandchildren:
Shirley & Al Fricker — Delta, B.C.
Tine & Bill Kennedy — Hamilton, Ont.
Jenny & Jake DeWeerd — North Delta, B.C.
Ray & Ada Anema — Houston, B.C.
John Anema — Delta, B.C.
Ann Anema — Stony Plain, Alta.
Jack & Theresa Kalisvaart — Gibbons, Alta.
Harry & Nellie Anema — Gibbons, Alta.
Kim & Debby Anema — Squamish, B.C.
Jacques & Reina Anema — Rosedale, B.C.
28 grandchildren and six great-grandchildren
Open house will be held August 24, 1990, from 8-10 p.m., in the East Christian School, 11515-36 St., Edmonton, Alta.

1955 — August 23 — 1990
Exodus 33:14 and 15.

HANS and PETA ARENDS

Your children wish you the Lord's blessing in the years to come and all the best.
Gerald & Helene — Ottawa, Ont.
Paul & Cathy — Calgary, Alta.
Hans — Ottawa, Ont.
Ralph & Cheryl — Windsor, Ont.
Jeanette — Ottawa, Ont.
Monique — Ottawa, Ont.
Home address: 2950 Diamond Way, R.R.#2, Box 2, Comp. 6, Navan, ON K4B 1H9

Aalten — Orillia
1945 — Sept. 13 — 1990

ABRAHAM and HENDRIKA B. KAMERMAN
(nee Roelofsen)

Wedding text: "So he built an altar there and called upon the name of the Lord and pitched his tent there. And there Isaac's servants dug a well" (Genesis 26:25).
May the Lord continue to bless you with health and his strength.
With love from your children and grandchildren on your 45th anniversary:
John & Gerty Kamerman — Devlin, Ont.
Barbara & Paul, Bram, Annette, Arnold, Caroline, Reta
Evert W. (Bill) & Wilma Kamerman — Richmond Hill, Ont.
Kathleen, Ken, Arlene, Trevor
Abe & Shirly Kamerman — Parry Sound, Ont.
Abe, Kristina
Harry & Harriett Kamerman — Orillia, Ont.
Elizabeth
Hendrika & Ron Hillier — Sarnia, Ont.
Michael, Joanne
Open house will be held on Sept. 15, 1990, at First Chr. Ref. Church, on Fittons Rd., Orillia, Ont., from 2-4 p.m.
Best wishes only.
Home address: 54 Fittons Rd., West, Unit 407, Orillia, ON L3V 3T9

Accommodations

Student housing available in St. Catharines. Needed: two girls to share a house with me. Near bus service. Call 1-416-935-7798 between 5 and 8 p.m.

Anniversaries

Congratulations to Berend and Wilhelmina Wagter (nee Finke) who will celebrate, D.V., their 50th wedding anniversary on Sept. 6, 1990.

1940 — Sept. 6 — 1990
Wedding text: "He who dwells in the shelter of the most high will rest in the shadow of the almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust'" (Psalm 91:1,2).
With praise and thanksgiving to our Lord, we hope to celebrate the 50th wedding anniversary of our parents and grandparents,

BEREND and WILHELMINA WAGTER
(nee Finke)

With love from your children and grandchildren:
Bill & Regina Wagter — Dunnville, Ont.
Brian & Brenda, Audrey, Douglas, Michael, Christy
Margaret & Jerry De Vries — Drayton, Ont.
David, Brent
Herman & Josie Wagter — Dunnville, Ont.
Paul, Mark, Lisa
Ben & Cathy Wagter — Dunnville, Ont.
Dan, Rodney, Jason, Eric
Open house will be held on Saturday, Sept. 8, 1990, from 2-4 p.m. at the Dunnville Chr. School Auditorium, Robinson Rd., Dunnville, Ont.
Best wishes only please!
Home address: R.R.#1, Dunnville, ON N1A 2W1

"But as for me and my household we will serve the Lord" (Joshua 24:15).

SIPPE and DELIA HIBMA
(nee Hiemstra)
August 21, 1965-1990
"25 years!"
Congratulations Mom and Dad with all our love:
Sharon & David
Tamara
Kevin
Eric
19 Nelles Rd. N., Grimsby, ON L3M 2Z7

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Anniversaries

Bussum, Holland — Brampton, Canada
1940 — Sept. 11 — 1990
We thank our Lord that we may celebrate with our parents, grandparents and great-grandparents their 50th wedding anniversary,

HARK and CHRISTINA ELIZABETH WONDER
(nee Brands)

The wedding text and confession of faith text were taken from Luke 9:59 "Volg Mij."
We thank God for helping our wonderful parents and us as a family to follow the ways of the Lord. We pray that the Lord will continue to bless our parents in the years to come.
We love you:
Pieter Wonder (deceased)
Jim & Hennie Wonder — Oshawa
David, Jennifer, Harley, Henrietta
Al & Marjora — Seaforth
Ingrid, Clause
Fritz & Nancy Uithovem — Oshawa
Christine, Frank
Peter & Trix Wonder — Hagersville
Sharon, Philip, Heather
Steve & Diane Steep — Seaforth
Kimberly
A thanksgiving service will be held at 2 o'clock on Saturday, Sept. 15, 1990. Rev. Van Egmond officiating with an open house following from 3-5 p.m. at Holland Chr. Homes in Brampton, Ont.

Obituaries

Isaiah 43:1-7.
on August 4, 1990, the Lord took to himself our dear husband, father, grandfather and great-grandfather,

GOOITZEN (George) TJOELKER

at the age of 83.
Husband of Gerritje (Gerry) Pel.
Lovingly remembered by:
Hank & Margaret Tjoelker — Newmarket, Ont.
Linda & Simon Bootsma — Aurora, Ont.
John & Henny Tjoelker — Mississauga, Ont.
Frieda & Frank Engelage — Grimsby, Ont.
Alice & Cor Van Dorp — Smithville, Ont.
Mike & Faye Tjoelker — Guelph, Ont.
Richard & Tessa Tjoelker — Strathroy, Ont.
Trudy & Paul Van Oosten — Sarnia, Ont.
26 grandchildren and 12 great-grandchildren
Correspondence address: 359 Simcoe St., Newmarket, ON L3Y 2M2

Obituaries

"What is your only comfort in life and in death?
That I am not my own but belong body and soul, in life and in death to my faithful Saviour Jesus Christ" (Lord's Day 1).
On Saturday, July 28, 1990, the Lord called home our dear husband, father and opa,

DOEKE (Don) BUURSMA

Born August 15, 1924, Ferward, Fr.
Beloved husband of Maartje (Martha) Boekee.
Dear father of:
Jane & Jerry Haanstra — Vinemount, Ont.
Jennifer, Jason, Janine, Janelle, Janice
Janet & Neil VanderSpek — Woodstock, Ont.
Kevin, Marlene, Derek, Alicia
Martin & Jeannette Buursma — Grimsby, Ont.
Derek, Monique, Marika
Although we are saddened by his passing, we have the assurance that he is at home with the Lord whom he loved.
Funeral service was held at the First Chr. Ref. Church, Hamilton, Ont., on July 31, 1990. Rev. Fred Heslinga and Pastor John Postuma officiated.
Home address: 843 Garth St., Hamilton, ON L9C 4K7

Tzummarum, (Fr.) — Peterborough, Ont.
Oct. 8, 1911 — Aug. 12, 1990
God called to his eternal home our beloved husband, father, grandfather and great-grandfather,

WYTSE SAKE DE VRIES

His life was an example of love for all of us. He will be fondly remembered by all who knew him.
His wife Fetje De Vries of Peterborough, Ont.
His children:
Jayne Walker — Dawson Creek, B.C.
Peter & Connie De Vries — Peterborough, Ont.
Helen & Luke Janssen — Kitchener, Ont.
His grandchildren and great-grandchildren
"... so faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13).

"If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living" (Romans 14:8,9).
On Saturday, July 28, 1990,

MARTEN DRENTH

completed his earthly journey and was promoted to glory at the age of 84 years.
Lovingly remembered and sadly missed by:
His marriage partner for 56 years: Evalina (nee Rodenburg).
His children:
Jenny & Peter Suk — St. Catharines
Alice & Bouwe Langendoen — St. Catharines
John & Pauline Drenth — St. Catharines
Lynn & Albert Suk — Richmond Hill
Marty & Agnes Drenth — St. Catharines
His 23 grandchildren and eight great-grandchildren
Also survived by a brother, Agge, in the Netherlands.
Correspondence address: Rm. 230, Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

Accommodations

Shared accommodation, four-bedroom house in Waterloo, parking, private bedroom, one-year lease, $250 plus utilities. Close to university. Call 1 (519) 576-8672 or 1 (519) 638-5196 after 6 p.m.

Classified

Obituaries

Psalm 23.
After a lengthy kidney illness, the Lord took unto himself, on August 4, 1990,

HENRY OLTHOFF

at the age of 49 years.
Beloved husband of Dorothy (nee De Haan).
Loving father of:
Trudy & Mark Leonard — Hamilton
Cynthia — Kitchener
John — at home
Predeceased by his parents John and Alice (nee Kolkman) Olthoff.
Funeral service was held on August 7, 1990, in the First Chr. Ref. Church of Kitchener, Ont. Officiating minister — Rev. J. Kuntz.
Home address: 31 Cartier Dr., Kitchener, ON N2E 1E3

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing" (2 Tim. 4:7,8).
On August 4, 1990, the Lord promoted to glory our member and friend,

HENRY OLTHOFF

We pray that the promises of our heavenly Father may be of real comfort for Dorothy and the children.
The Sunday Evening Bible Study Group:
Ralph & Alice Van Dyke
John & Corrie Lammers
Kor & Grace Hamming
Herman & Pat Drost
Hank & Sheena De Boer
Clarence & Jane Damsma

"Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms" (John 14:1-2).
On Saturday, August 4, 1990, the Lord called home our dear mother, grandmother and great-grandmother:

KLAASKE VROOM
(nee Hoogsteen)

in her 90th year, wife of the late Onne Vroom.
Dear mother of:
Don & Gladys Vroom — Florida
Bernard & Bea Vroom — Florida
Henk & Cynthia — Kleinburg
Bill & Betty Vroom — Bowmanville
John & Hilda Vroom — Kleinburg
George & Winnie Vroom — Chatham
Andy & Alice Vroom — Peterborough
Ann & John Esser — Corunna
Hilda & Henk Van Wyk — Petrolia
Pete & Tena Vroom — Simcoe
Joe & Diane Vroom — Orangeville
Jim & Louise Vroom — Bolton
Gail & Henry Wiersema — Strathroy
64 grandchildren and 62 great-grandchildren.
Donations to CRWRC.

For Rent

Anyone looking for a safe, quiet place to stay in Florida this coming winter? Especially suited to seniors and single women. Book now for our two-bedroom condo in a park-like security-patrolled complex. Swimming, tennis, fitness facilities, restaurant, walking and biking are available right on the premises. Only 15 min. away from very large, new shopping mall. $2,000 per month or $1,400 out of season. Double up and share the cost with your friends. Call: (519) 765-1637 for more details.

For rent in Cambridge: Large two- or three-bedroom second floor apartment in century old home. $595 per month, incl. utilities.

Real Estate

A Steal of a Deal!
BE YOUR OWN BOSS!!
Lifetime chance for very little money. A 30-year-old Dutch business! Owner is retiring. A great set up. Call fast, don't be last. For information contact: Harry Boersma Real Estate Broker, 808 Oxford West, London, Ont. (519) 657-9894.

Attention dairy folks: 92 cow milking stalls. Farm for sale, a steal of a deal for what is there. 46' x 200' barn, 40' x 120' drive shed, 30' x 40' garage; 3 silos, 1 of 24' x 80', 2 of 20' x 80', fabulous home. Automatic feeding systems, 150 acres of the best land in Ontario near Stratford. A real buy at $375,000. Price of a house in the city. Call Harry Boersma Real Estate Broker, 808 Oxford West, London, Ont.; (519) 657-9894.,

Personal

The Consulate-General would like to come in contact with the following individuals:

HENNY, Carel Frederik, born March 15, 1926, immigrated to Canada on August 3, 1964.
HILLENBRINK, Henricus Joannes, born March 19, 1926, immigrated to Canada on July 23, 1957.
HOG, Louis, born March 1, 1925, immigrated to Canada on August 31, 1955.

BOUGHTON, widow of Van Wamelen, Helene Joyce, born Jan 25, 1932.
HOOFT, Barbara Wilhelmina Catharina, born August 9, 1919, emigrated to Canada on Nov. 11, 1952.
LISZKAY, Gabor Miklos Mihaly Mickey, born Sept. 18, 1941.
DE VRIES, Salomon, born July 20, 1915 at Amsterdam, emigrated to Canada on Nov. 22, 1951, possibly to Toronto.
DE VRIES, Harry Louis, born Dec. 15, 1942, at Amsterdam.
VAN DER WAAL, Willem, born June 4, 1934.
WIJDENES, Dick Peter, born Nov. 21, 1949.
BOEREMA, Aaltje, born Jan. 5, 1927, emigrated to Canada on Sept. 3, 1978.
SAVENIJE, Hermannus Coenradus, born May 9, 1927, emigrated to Canada on April 25, 1955.
WESSELMAN, Hendrik Jan Klaas, born May 16, 1926, emigrated to Canada on June 17, 1959.
VAN DIJK, Hendrik, born May 19, 1925, emigrated to Canada on April 23, 1958.
VAN DEN HEUVEL, Roelof, born May 28, 1926, emigrated to Canada on Feb. 15, 1954.
VAN DER MEIJ, Leonardus, born May 16, 1925, emigrated to Canada on April 1, 1957.
PANDERS, Gerarda Wilhelmina Maria, born May 30, 1926, emigrated to Canada on July 30, 1948.
PLANTA, Rudolf Alexander J.J.E., born April 25, 1926, emigrated to Canada on Jan. 25, 1967.
REGELING, Harm, born May 1, 1927, emigrated to Canada on April 1, 1959.
REKMANS, Lambertus Hendrikus, born May 5, 1926, emigrated to Canada on March 5, 1957.
ROBEERTS, Franciscus Lambertus, born May 4, 1926, emigrated to Canada on May 10, 1954.
ABEN, Wilhelmina Petronella Maria, born April 6, 1927, emigrated to Canada on Aug. 18, 1963.
BLOEMENDAL, Gerrit Jan, born April 19, 1925, emigrated to Canada on Oct. 20, 1953.

Netherlands Consulate General
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Employment wanted

Position wanted with boiler or layer operation by responsible single male, age 30, with six years experience, to commence around Oct. 15, 1990. Please reply in writing to: File #2547, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1

Teachers

STOUFFVILLE, Ont.: Stouffville Christian School requires a teacher for the **intermediate/senior division** in the area of **French,** beginning September 1990. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0

For Sale

For sale by owner: all automatic layer and started poulet farm, with 25,000 quota. Large house on 75 acres, located on outskirts of town in south-west Ontario. Close to Chr. Ref. Church and Christian schools. New large implement shed with housing facilities for help. If you are interested in a turnkey operation, call (519) 765-1637.

Help Wanted

NEEDED: An energetic, mature Christian couple to serve as house-parents for a family-style residence in Etobicoke - housing for up to 5 girls experiencing a crisis pregnancy. Salary provided to wife, husband may work outside the home. Accommodation and food included. Send resume to: Jewels for Jesus Mission, 6981 Mill Creek Dr., #22, Mississauga, ON L5N 6B8

Help Wanted

Accepting applications — Mutual Support Systems, a network of rural foster homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of

Child Care Worker

The responsibilities of this live-in position include involvement in the educational programming, daily routines, and foster family events within the residential setting. In-service training provides the successful applicant with the necessary skills to nurture the resident's physical, mental, social and spiritual needs. Position includes salary and benefits package. One year, renewable work terms commence in September. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 or call 1-416-899-2311.

CAREER OPPORTUNITY
Bobby Lawn and Pest Control is looking for a mature and responsible Christian person with managing abilities and leadership qualities in the lawn servicing industry. Lawn and pest control experience would be helpful but not necessary. Year-round employment, good salary and benefits. Located in the Hamilton/Stoney Creek area (Ont., Canada).
Contact Cor
at Bobby Lawn Spray
days (416) 529-3301
or
evenings (416) 643-3905

Help Wanted

Grace Christian Reformed Church
Scarborough (Toronto), Ont., Canada
is expanding its Team Ministry by the addition, to its staff, of a

YOUTH MINISTER

We are looking for an enthusiastic person, who will help us lead, equip and challenge our youth to serve the Lord with joy.
We will send you a Grace Church Information Packet upon request, or upon receipt of your application and resume.

Search Committee
c/o John Van Dyk
Grace Christian Reformed Church
25 Channel Nine Court, Agincourt, ON M1S 4B5

First Christian Reformed Church
London, Ont., Canada
wishes to add a
Part-time Youth Pastor
to our team ministry.

Our large vibrant church needs a dynamic person, ordained or unordained, with strong leadership qualities, to provide guidance and challenging Christian programs for our youth. Come grow with us!

For further information contact:
The Search Committee
First Christian Reformed Church
507 Talbot St., London, ON N6A 2S5
or phone (519) 432-7997 during office hours

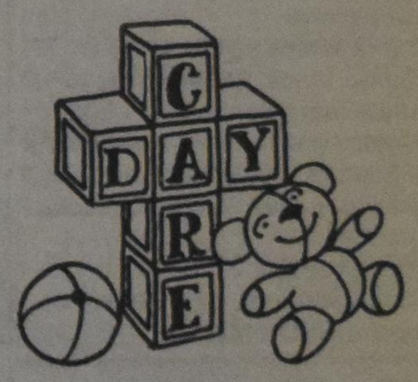
PASTOR REQUIRED:

First Christian Reformed Church of Red Deer, Alberta, is currently vacant and seeking a new pastor. Red Deer is a city of 55,000 people beautifully located in Central Alberta, 90 miles south of Edmonton and 90 miles north of Calgary. 1st CRC is a warm congregation of 160 families seeking a pastor to lead us in worship and spiritual congregational growth.

A church profile is available upon request. Please direct inquiries and short resume to:
Search Committee, c/o John Langelaar
2 Munro Cresc., Red Deer, AB T4N 0H9

IMMANUEL DAY CARE CENTRE
requires an
E.C.E. graduate
immediately. Persons interested in this position should forward their resume to:

Immanuel Day Care Centre,
25 Channel Nine Court
Agincourt, ON
M1S 3B2.



Attention: Mrs. H.A. Meininger

HELP NEEDED!!

We need help for our busy flower store in Brampton, Ont.
Training in **Floral Design** is required for this position.
Duties include **Floral Design** and **Customer Service.**
We offer pleasant working conditions and good wages and benefits.
If interested, please drop us a line or call
Patti or Milly at (416) 454-8545

Vanderburgh Flowers Ltd. • Centennial Mall • 227 Vodden St. •
Brampton, ON • L6V 1N2

Events/Classified

For Calendar of Events see page 5.

Georgetown District Christian School
1965 - 1990

25th Anniversary Celebration
September 28 & 29, 1990, D.V.

Banquet: Friday, Sept. 28, 1990, at 6:00 p.m.
Tickets: $20.00/person, available until Sept. 15, 1990
Open house: Saturday, Sept. 29, 1990, 1:00 - 4:00 p.m.
Talent/Fun night: Saturday, Sept. 29, 1990, at 7:00 p.m.
Year-books are available.

For tickets and further information, please contact:
Janet Leferink
Gen. Del. Limehouse, ON L0P 1H0
(416) 877-9607

Retirement

OF

REV. MARTIN D. GELEYNSE

The Stratford, Ont., Christian Reformed Church will acknowledge and celebrate Rev. Martin D. Geleynse's 40 years of service in the Christian Reformed Church with two special events, to which all are invited:

Retirement Celebration

Friday, August 31, 1990, at 7:30 p.m.
Location: Knights of Columbus Hall
150 Lorne Ave. East, Stratford, Ont.

Retirement Worship Service

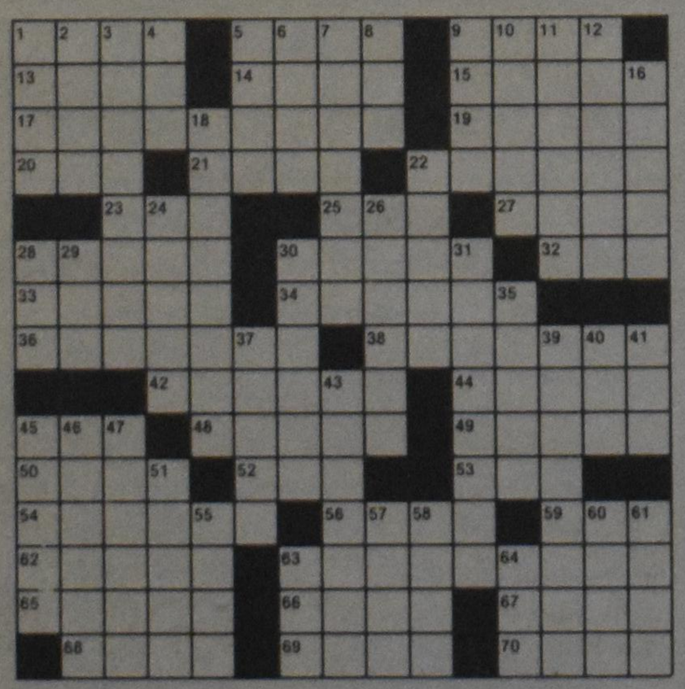
Sunday, Sept. 2, 1990, at 10 a.m.
Location: Christian Reformed Church
200 Ontario St., Stratford, Ont.

Rev. Geleynse served in Winsum (Fr.), Roermond (Limburg), Medicine Hat (Alta.), Maranatha, St. Catharines (Ont.), Calvin Theological Seminary, Grand Rapids (Mich.), Montreal (P.Q.), Institut Farel, Quebec (P.Q.) and Stratford (Ont.)

For information call:
HENRY VAN DRUNEN at (519) 271-7146
or GENE VEENING at (519) 662-2401

Weekly Crossword

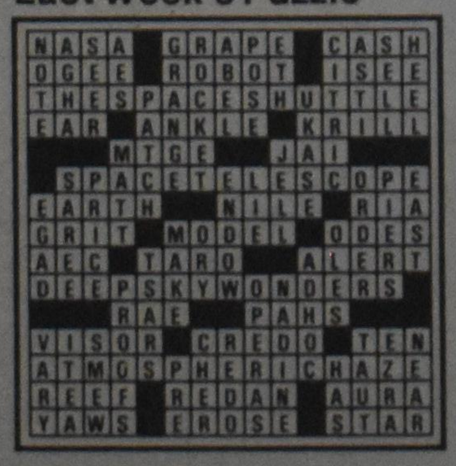
by Martha J. De Witt



ACROSS
1 Reduce to pulp
5 Baseball team
9 Corn throwaways
13 Melange
14 Gr. god
15 Take on
17 Diversions
19 Dudley or Roger
20 Diocese
21 Toasts
22 Prison inmate
23 "How — you?"
25 Sheep talk
27 Vastnesses
28 —-mile limit
30 Hose
32 Presidential monogram
33 Firearm user
34 Lecture hall
36 Answering service item
38 Boxed
42 Wading birds
44 Felony
45 Strife
48 Roof overhang
49 Clothe
50 Lily
52 Each
53 Shoe width
54 Bestow
56 Obey
59 Depressed
62 Ham it up
63 Strike obliquely
65 Fry
66 Indian
67 Persons
68 Arise
69 Unite
70 Superman's alter ego

DOWN
1 Playwright Hart
2 "After all, what is —?" (Byron)
3 Weapons
4 Weeder
5 Okinawa port
6 Golf club
7 Paper deliverer
8 S
9 Appeared
10 Scents
11 Resounded
12 Ranch
16 Trenchant
18 Lowest class ship travel
22 Spoken for
24 Dodger great
26 Freeway ramp
28 Beret
29 Hasten
30 Encasement
31 Makes a go of
35 Fr. river
37 Wine source
39 Avocation of a kind
40 Big bird
41 River to the Irish Sea
43 White ant
45 Walks in water
46 Fragrances
47 — on (abandon)
51 Refining residue
55 Swarm
57 Fetish
58 Require
60 Frank
61 Occident
63 Seed
64 Chin. pan

Last Week's Puzzle



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— Well established retail business —

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Tel.: (613) 394-2776

CAMP SHALOM

13th Annual Fall Fair

Theme: "The Dutch Connection"

Saturday, September 15, 1990, 9:30 a.m. - 4 p.m.
Everyone welcome!

Bake sale, crafts, auction sale, flea market, pony rides, games, etc. GOOD FOOD!!

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Wasaga Beach, ON
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ATTENTION: STUDENTS!

Huron Campus Ministry

The Waterloo Christian Reformed Church
warmly invites all new Waterloo-area students, their parents and friends to a

Special Student Welcome Service
Sunday, Sept. 9, 1990, at 10:00 a.m.

After the service information about Huron Campus Ministry will be given and an excellent lunch provided.
The **HCM Fellowship** begins Sept. 12, 1990, in McKirdy Hall, St. Paul's College, at 4:30 p.m. Please contact Chaplain Graham E. Morbey (886-1474) for further information and assistance.
The Waterloo Church is located at 209 Bearinger Rd., off Albert St.

The Guelph Christian Reformed Churches
invite University of Guelph students and their families to worship and fellowship on

September 9, 1990

at

10:00 a.m., First Christian Reformed, 287 Water St.
4:00 p.m., New Life Christian Reformed, 75 Norfolk St.
6:15 p.m., Fellowship Supper sponsored by both congregations at 75 Norfolk St.
Please make our congregations your church home away from home during your stay in Guelph.

For more information contact Rev. Ed Den Haan (519) 824-4524
Campus Minister at the University of Guelph.

Welcome to Guelph, let's get acquainted!

London Campus Ministry

The London Campus Ministry of the Christian Reformed Church
invites students to:

Sept. 5, 6:00 p.m.: First Year Student BBQ: All first-year students at Fanshawe College or the University of Western Ontario are invited to a BBQ at Ken and Nita Boonstra's house, 1035 Brough St.
Sept. 9, 6:00 p.m.: "Welcome to Students" worship at First Christian Reformed Church, London, 513 Talbot St. Call 438-1242 if you need a ride to this service.
Sept. 12, 5:30 p.m.: Wednesday "Cost Suppers" begin for the new school year at the Boonstra's, 1035 Brough St.
Sept. 29/30: Fall Retreat for London Campus Ministry student fellowship.

Please call 438-1242 for further information

Church news

Christian Reformed Church

New clerks

Zion, Pembroke, Ont.: Jacob Rook, P.O. Box 664, Pembroke, ON K8A 6X9; (613) 646-7841.

Good News, London, Ont.: Ben Vanderlugt, P.O. Box 4726, Station C, London, ON N5W 5L7.

Change in worship schedule

In September, **Maranatha, Belleville, Ont.,** will move from one to two morning services, to be held at 9 a.m. and 11 a.m. Maranatha welcomes you to join them in worship at those new times.

Books

Robert VanderVennen, book review editor

Canadian history

Child immigrants: from gutter to Canada

MACMILLAN PAPERBACK
The Little Immigrants
Kenneth Bagnell
The Orphans Who Came to Canada
"One of the finest pieces of Canadian social history ever to be written."
—Calgary Herald

The Little Immigrants: The Orphans Who Came to Canada, by Kenneth Bagnell. Toronto: Macmillan, 1980. ISBN 0-7715-9266-3. Softcover, 271 pages, $5.95. Reviewed by Robert VanderVennen.

Maybe you don't know that between 1870 and 1930 over 80,000 homeless British children were moved to Canada under programs in which they lived with families as indentured workers. The children were like Oliver Twist, the street urchins from back alleys and workhouses that Dickens wrote about. Or else their parents had died, or had suffered misfortune or disability and were too desperately poor to feed their children. All were victimized by the industrial revolution.

Christians in England took pity on these children and organized programs to send them to Canada where hands were needed to help farm families with few children. The plan was that the children could grow up on a farm and be cared for while working for their keep.

The problem was that the children, aged 8-16, were totally vulnerable and could hardly be protected from abuse because follow-up supervision was sparce. At best the children worked from dawn to dark, had a bare cold room, basic food and clothing, and went to school a couple months in the winter. Often they faced harsh, cruel deprivation and sometimes brutality.

'Well-meaning' programs

Bagnell's splendid book is an unforgettable account of these well-meant child immigrant programs. We get a clear and sympathetic picture of the people who started and ran these programs, with all their good intentions and selfless work. We read accounts of the lives of many of these children, several hundred of whom the author met or corresponded with. Although with few exceptions they had harsh childhoods, they all had warm feelings for the staff members who guided them from England to their homes in Canada.

We get an intimate portrait of Dr. T.J. Bernardo, who shepherded almost half of these children to Canada and who visited Canada several times as he set up his distribution homes in places like Toronto, Peterborough, Winnipeg and a large farm in rural Manitoba. Also pictured are Annie MacPherson, whose first Canadian base was Belleville, Ont.; and Maria Rye, who worked out of Niagara-on-the-Lake, Ont.

These child immigrant programs were highly controversial both in England and in Canada, though for different reasons. In Canada the labour movement argued that the children took work away from Canadians. There was also concern that the children were easily preyed upon because of ineffective follow-up to their placements. And some newspapers maintained that children from London gutters were fundamentally degenerate.

Shocking treatment

It is hard for us to comprehend that in those days it was quite acceptable to beat a child. A boy's spirit needed to be broken in order for him later to lead a constructive, disciplined life, it was felt. Most of the child immigrants were boys, but many girls were brought to Canada, too, with their own vulnerabilities. By today's standards most of these displaced children were treated in ways that would shock us. The need for public social welfare programs becomes obvious.

We get a picture of conditions from this assessment in later years of one of the boys: "They were good to me in their way. They gave me enough to eat, they gave me a warm place to sleep. And they didn't beat me." Yet this boy's school teacher gave him an ill-fitting pair of boots one winter because he was walking to school in the snow with bare feet.

The author does not judge whether these religiously-motivated programs were right or whether they justified the drastic action taken. He simply says that in later life the child immigrants spoke well of the people who handled their immigration. Whether their lives were better or worse than if they had stayed in England is impossible to assess. In any case, we live today among tens of thousands of their children and grandchildren. The story of these immigrants deserves to be widely known.

Friends of God

Wayne Brouwer

Forgetfulness

"Deliver me from my enemies... But do not kill them, O Lord our shield, or my people will forget" (Psalm 59:1, 11).

Books have a way of disappearing on me. I'll get excited about a new book and tell a few people about it, and then, suddenly, my own copy will be gone! Over the years, through my days as a student and then in our family travels, I'm sure I've left behind a trail of books that now sit on hundreds of dusty shelves belonging to others.

A few years back, I received a package in the mail from an address I didn't recognize in a place I'd never been. When I opened it, there was a favourite book of mine and a set of college course notes that I'd lent to a friend nearly a decade before! A change in jobs and the packing and unpacking that it required had brought him a red-faced encounter with these treasures of mine!

Nineteenth century novelist Sir Walter Scott feared to lend his coveted books to even the best of friends. He gave each borrower very specific instructions as to when the book had to be returned. "This is necessary," he explained apologetically, "because, although all my friends are bad at arithmetic, they tend to be very excellent at bookkeeping!"

Embarrassing!

Sometimes forgetfulness can be a good thing. God has blessed us with the ability to remember the best and forget the worst of our troublesome years. One poet puts it this way:

Always remember to forget
The things that made you sad;
But never forget to remember
The things that made you glad!

Sometimes, though, forgetfulness can be embarrassing. In his later years, poet Ralph Waldo Emerson had what he called a "naughty memory" that failed him far too often. At a funeral for a dear friend he remarked, "That gentleman had a sweet, beautiful soul, but I have entirely forgotten his name."

But there are also times when forgetfulness can be more than embarrassing. It can be downright sinful. Some years ago, William Webb put this sign up in the window of his West Worthing, Saskatchewan, butcher shop: *This business has been compelled to close owing to bad debts. A list of the names and amounts owing will shortly be shown.* Within hours memories improved in the community and money began pouring in! The bills were paid and the butcher shop stayed in business!

Restless irritation

David prays (in Psalm 59) for God to help him with his forgetfulness. Time after time he had asked for help and deliverance and comfort and strength in the face of his enemies and the difficult circumstances that held him. And so often, he knew, the moment of deliverance had brought with it an immediate amnesia. He forgot the troubles that had bogged him down. And most of all, he forgot the God that helped him out. Psalm 59 carries an interesting message. "Deliver me!" cries the child of God in the middle of a tough time. "But give me just enough irritation to help me remember from where my help comes!"

Generations ago, English poet George Herbert had that in mind when he penned a verse called "The Pulley." He pictured God creating each of us as individuals, sprinkling our lives with treasures from a jar of gifts standing next to him. Beauty, wisdom, honour, pleasure — all these were liberally spread among God's special ones. But at the bottom of the jar lay "Rest." Let's stop now, said God, and not give them that gift.

Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.

Sometimes it's good to forget the pains, toils and the problems of the past. But sometimes, as David knows, forgetfulness is the first step in losing one's faith!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.